

ASIAN STUDIES RESEARCH INSTITUTE
DENIS SINOR, DIRECTOR
ORIENTAL SERIES NO. 4

SYNTAX OF
Modern Arabic Prose

THE COMPOUND SENTENCE

[VOLUME THREE]

by Vicente Cantarino

INDIANA UNIVERSITY PRESS
BLOOMINGTON / LONDON

This book was brought to publication with support from Ford Foundation funds made available by the International Publications Advisory Committee through the Office of Research and Advanced Studies, Indiana University.

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Published in Canada by Fitzhenry & Whiteside Limited, Don Mills, Ontario

Manufactured in the United States of America

Library of Congress Cataloging in Publication Data
Cantarino, Vicente, 1925-
Syntax of modern Arabic prose.
(Asian Studies Research Institute. Oriental series,
no. 4)

CONTENTS: v. 1. The simple sentence. —v. 2.
Expanded sentences. —v. 3. The compound sentence.
1. Arabic language—Syntax. I. Title. II. Series.
PJ6151.C35 492'.7'5 69-16996
ISBN 0-253-39507-0 (complete set)
ISBN 0-253-39504-6 (v. 1)
ISBN 0-253-39505-4 (v. 2)
ISBN 0-253-39506-2 (v. 3) 1 2 3 4 5 79 78 77 76 75

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ABBREVIATIONS

Amin duh.	Aḥmed Amin, <i>Duḥā l-Islām</i> , 3 vol. Cairo 1952, 5th edition.
Amin zuh.	_____, <i>Zuḥr al-Islām</i> , 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirjī Zaidān, <i>Ta'riḫ adab al-lughā l-'arabiya</i> , 4 vol. revised edition. Cairo 1957.
Gibr.	Gibrān Khalīl Gibrān, <i>Al-majmū'a l-kamīla li-mu'allafāt Jibrān Khalīl Jibrān</i> , 3 vol. Beirut 1949-50.
Haī. sir.	Muḥammed Husain Haikal, <i>Ḥayāt Muḥammad</i> , Cairo 1952, 5th edition.
Hak. ahl.	Taufīq al-Ḥakīm, <i>Ahl al-kahf</i> , no year, 5th edition.
Hak. sheh.	_____, <i>Sheḥrazād</i> , Cairo 1934.
Hak. sul.	_____, <i>Sulaimān al-Ḥakīm</i> , Cairo, no year, 2nd edition (?).
Hak. yaum.	_____, <i>Yaumiyyāt nā'ib fī l-aryāf</i> , Cairo, no year.
Hus. ayy.	Ṭaha Ḥusain, <i>Al-ayyām</i> , Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. 'ala.	_____, <i>'Alā ḥāmish al-sīra</i> , Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah qah.	Nagīb Maḥfūz, <i>Al-Qāhira l-jadīda</i> , Cairo 1958, 3rd edition (?).
Mah. zuq.	_____, <i>Zuqāq al-midaqq</i> , Cairo 1961 4th edition (?).
Manf. sha'.	Muṣṭafā Luṭfī al-Manfalūṭī, <i>Al-Shā'ir</i> , Cairo 1952, 7th edition.

Manf. mag.	_____, "Majdūlīn," Cairo 1954, 13th edition.
Musa adab.	Salāma Mūsā, <i>Adab lil-sha'b</i> , Bagdad 1961.
Nu'. kan.	Mikhā'īl Nu'aima (Naimy), <i>Kān mā kān</i> , Beirut 1960, 5th edition.
Nu'. liq.	_____, <i>Liqa'</i> , Beirut 1952.
Raf. wah.	Muṣṭafā Ṣādiq al-Rāfi 'ī, <i>Wahy al-qalam</i> , Cairo 1951, 1st and 2nd vol. 4th edition, 3rd vol. 3rd edition.
Raih. mul.	Amīn al-Raiḥānī, <i>Mulūk al-'arab</i> , Beirut 1951, 3rd edition.
.....(Br.).....	e.g. Mand. (Br.) 17,5, Muḥammad Mandūr, page 17, line 5 in <i>Advanced Arabic Readers I</i> by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.
....(Br.II)....	2nd vol. of Brinner's Reader, 1962.
.....(Zy.).....	e.g. Tai. (Zy.) 34,25, Maḥmūd Taimur selection 34, paragraph 25 in <i>A Reader in Modern Literary Arabic</i> by Farhat J. Ziadeh, Princeton University, 1964.

Names of authors in both readers are abbreviated as follows:

Af.	Michel Aflaq
al-Hus.	Ishāq Mūsā al-Ḥusainī
Amin	Aḥmed Amīn
Q. Amin	Qāsim Amīn
'Aqq.	'Abbās Maḥmūd al-'Aqqād
'A. Raf.	'Abd al-Raḥmān al-Rāfi 'ī
'Aww	Taufiq Yusuf 'Awwād
Ayy.	Dhū al-Nūn Ayyūb
Bakd.	Khalīd Bakdāsh
Batt.	Rufa'īl Baṭṭī
Din	Khalīl Taqīy al-Dīn
S. Din	Sa'id Taqīy al-Dīn
Far.	Nabīh Amīn Fāris
Fur.	Anīs Furaiḥa
Ghur.	Rose Ghurayyib
Gibr.	Gibrān Khalīl Gibrān

Hai.	Muḥammad Ḥusain Haikal
Hak.	Taufiq al-Ḥakīm
Hind.	Khalīl al-Hindāwī
Hus.	Ṭaha Ḥusain
Idr.	Suhail Idrīs
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Maḥmūd Kāmil
Kay.	Sāmi al-Kayyālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālīd Muḥammad Khālīd
Kurd	Muḥammad Kurd 'Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣṭafā Luṭfī al-Manfalūṭī
Maz.	Ibrāhīm 'Abd al-Qādir al-Māzinī
Mub.	Zakī Mubārak
Musa	Sālāma Mūsā
Nu'.	Mikhā'īl Nu'aima
Qal.	Suhair al-Qalamāwī
Qud.	Iḥsān 'Abd al-Quddūs
Qutb	Sayyid Quṭb
Raih.	Amīn al-Raiḥānī
Razz.	Munīf al-Razzāz
Sa'.	Amīna al-Sa'id
Sak.	Khalīl al-Sakākīnī
Sat.	Sāṭī' al-Ḥuṣārī
Sib.	Yūsuf al-Sibā'ī
Tai.	Maḥmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Qusṭantīn Zuraiq

Books frequently quoted¹

'Aqīl	Ibn 'Aqīl, <i>Sharḥ al-alfiyya</i> , ed. Fr. Dieterich. Leipzig, 1851.
Ashmāwī	Ibn al-Fāqīl al-Ashmāwī, <i>Hāshiya 'alā matni l-Ajurrumīyya fi qawā'id al-'arabiyya</i> , Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudetroy-Demombynes, <i>Grammaire de l'Arabe Classique</i> , 3rd ed., Paris, 1952.

¹ Bibliographical information on the books which are less often mentioned is given at the point of quotation.

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- Brock. *Grund.* Carl Bockmann, *Grundriss der vergleichenden Grammatik der Semitischen Sprachen*, Berlin, 1913.
- Farhat, *Bah.* Germanus Farhat, *Kitāb baḥṭh al-maṭālib*, Beirut, 1882.
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Gram. *Schriftarabisch*, Diss. Hamburg, 1931.
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- ZDMG *Zeitschrift der deutschen morgenlaendischen Gesellschaft*.

SYNTAX OF Modern Arabic Prose

THE COMPOUND SENTENCE

§ 191 THE COMPOUND SENTENCE

The main distinction between expanded and compound sentences is that in the former one or more components have been "expanded" through the addition of new grammatical elements which modify the idea stated by the more basic components of the sentence.

In the latter, the compound sentence, the new elements used are syntactically sentences in themselves.

The most elementary division to be made between these compounds is based on the mutual relationship of the elements involved. If it is one of equality, then we have a coordination. If some elements are intended as parts which modify or complete others considered as basic, then we have a subordination.

In Arabic, syntactical subordination is thus based on the fact that a given statement, a sentence, may be used within another more elaborate statement to function as any nominal part of speech; that is to say, it may assume a role equivalent to that of a substantive, an adjective, a pronoun or even an adverbial modifier.

Therefore, the main distinction to be made between coordination and subordination is seen in that two coordinated sentences, while building one single idea or converging to form a more complex expression, are structurally independent of each other and have only a logical relationship which may or may not be expressed by a conjunction.

It cannot be denied that subordination in Arabic has developed from syntactical coordination, which explains the fact that the language, even in modern times, has not attained the same degree of development in all aspects of syntactical subordination. Some types, such as noun clauses, have been developed rather extensively (see Vol. III, p. 64f); others, such as adverbials, are even today at times difficult to recognize as being subordinated without the help

of their logical relationship and, in many cases, are completely equivalent to a syntactical coordination (see Vol. III, p. 242ff.).

In the following chapters we shall try to make a division, not only according to the syntactical function of the subordinate clause within the compound, but also according to the way it is connected to or introduced into the compound. Thus, we shall call asyndetical those that do not have a special conjunction or particle that expresses the syntactical ties. Not all asyndetical constructions, however, are of the same syntactical quality; some, as in the case of sentences functioning as genitives, are very closely connected to the main clause by the presence of a noun in the construct state; others, such as adjectival-relative ones, are apparently equivalent to a juxtaposition.

We consider syndetical those that have a particle which is the exponent of the syntactical relationship between both components. The nature of these subordinating ties is very complex, as we shall later show.

Through the centuries, Arabic has remained very poor in true conjunctions. This lack has been compensated for, especially in the modern language, by the development of expressions of adverbial character that give it the necessary flexibility to express the more complex constructions, thus enabling Arabic to fully reflect modern thought.

This, however, has not changed the situation from the syntactical point of view, as we shall try to indicate in the pertinent sections that follow.

For the abovementioned reasons, we shall not utilize the generally accepted division of compound vs. complex clause to designate coordination or subordination of sentence components.

We shall speak instead of compounds in which a coordination may be included as well as a subordination, the actual nature of the mutual relationship of the components being left to further analysis.

XVI COORDINATE CLAUSES

§ 192 ASYNDETICAL

In Arabic, two or more complete sentences, structurally independent of each other, can be used without any connecting particle to express:

a) independent but complementary statements, as in a description or in the development of an idea²:

زَوَاجُهُ تَزْوِيرٌ حَيَاتُهُ تَزْوِيرٌ الدُّنْيَا
كُلُّهَا تَزْوِيرٌ !

His marriage was a fake;
so was his life and [his]
whole world.
Mah. qah. 120,23

إِنَّمَا هُوَ ابْنُ أَخِي قَدِمْتُ بِهِ
مِنْ يَثْرِبَ

He is Hashim's nephew; I
brought him from Yathrib.
Hai. sir. 98,18

أَنَا الْقَلْبُ الْبَشَرِيُّ قَدْ حَبِسْتُ فِي
ظُلْمَةِ سُنَنِ الْجَامِعَةِ

I am the human heart, [I
am] imprisoned in the
darkness of man's dictates.
Gibr. II,115,1

وَلَكِنْ مَحْجُوبٌ لَمْ يَسْمَعْ شَيْئًا كَانَ
يَرْتَدِي ثِيَابَهُ بِسُرْعَةٍ

But Mahjub did not hear
a thing; he was getting
dressed in a hurry.
Mah. qah. 171,3

قَضَى مُحَمَّدٌ لَيْلَهُ هَادِئًا مُطْمَئِنًّا
نَزَلَتْ مِنْهُ الْحُمَّى

Mohammed spent a tranquil
and peaceful night; the
fever had abated.
Hai. sir. 502,16

2. The use of قَالَ in the following example can hardly be considered as an independent sentence but rather a graphic way to introduce direct speech:

حَدَّثَنِي زَاتُ يَوْمٍ قَالَ —

He once told me....
Raih. mul. 29,14

b) an appositive statement in order to explain or to determine the preceding statement:

هَنا تَبْدَأُ صَحْفَةً جَدِيدَةً مِنْ حَيَاةِ مُحَمَّدٍ تَبْدَأُ حَيَاةَ الزَّوْجِيَّةِ وَالْأَبَوَةِ

Here begins a new page in the life of Mohammed, his married life and his life as a father.
Hai. sir. 122,17

مُؤَلِّفٌ آخَرُ حَبِيبٌ إِلَى قَلْبِي هُوَ أَنَا طُولُ فَرَانْسِ

There is another author I dearly love, Anatole France. Musa adab. 177,16

c) the reason for the preceding statement:

ذَاكَ أَخِي كَانَ نَبِيًّا أَنَا نَبِيٌّ

He is my brother; he was a prophet and so am I.
Hai. sir. 187,19

إِنَّ رَبَّكَ ظَالِمٌ لَا يَعْرِفُ الْعَدْلَ

Your God is an oppressor; he does not know justice.
Zayy. (Br.II) 155,27

هُوَ سَارِقٌ قَدْ دَخَلَ الدَّيْرَ لَيْلًا

He is a thief; he broke into the convent at night.
Gibr. I, 129,18

d) a result or a logical consequence:

هُوَ مَكَانِي أَصْنَعُ فِيهِ مَا شِئْتُ

That is my place; I shall do in it as I please.
Raf. wah. 6,5

e) an emphatic repetition or modification:

إِذَا هِيَ خَلَاءٌ لَيْسَ فِيهَا طَالِبٌ وَاحِدٌ

It was empty; there was not a single student there. Hai. (Zy.) 14,4

هُمْ كَثِيرُو الطَّمَعِ فِي الْأَمْوَالِ لَا يَشْبَعُونَ

They were extremely greedy; they never could be satisfied. Amin zuh. 10,4

إِنَّ اللَّهَ هُوَ لَا يَمُوتُ

God is the Living One; He never dies!
Hak. (Br.) 43,14

كَانَتِ الْقَاعَاتُ فِي ذَلِكَ التَّأْرِخِ خَاصَّةً بِالنِّسَاءِ لَا يَجْلِسُ فِيهَا غَيْرُهُنَّ

The loges at this time were reserved for women; nobody could sit there but they.
Manf. sha'. 21,13

النَّاسُ طَرَشٌ لَا يَسْمَعُونَ

People are deaf; they do not hear.
Gibr. III, 20,13

أَلْعِلْمُ شَيْءٌ وَاحِدٌ لَيْسَ ذَا فُرُوعٍ

Knowledge is one single entity; there are no divisions.
Amin duh. II, 9,10

إِنَّ الْمَجْلِسَ لَخَالٍ مَا فِيهِ غَيْرِي وَغَيْرِي

The assembly room was empty; there was nobody there but both of us.
Raf. wah. I, 124,10

f) an explanation of the preceding statement:

مَا أَجْمَلَ ذَوْقَهُمْ لَوْنٌ لِبَاسِهِمْ كَلَوْنٍ سَمَائِهِمْ

How fine is their taste! The color of their clothing is like the color of the sky. Hak. (Zy.) 11,14

كَانَ هَذَا السَّلَمُ مَتَوَسِّطًا لَيْسَ بِشَدِيدِ السَّعَةِ وَلَا بِشَدِيدِ الضِّيقِ

The staircase was average; it was not very wide or very narrow.
Hus. ayy. II, 5,4

كَانَ طَعَامُهُ خَافًا مَا جَلَسَ عَلَى الْمَائِدَةِ

His food was dry; he did not sit at the table.
Hus. ayy. I, 23,12

هُوَ عِرَاقِي صَمِيمٌ يَعْلَمُ كَيْفَ يَصْبِحُ الْإِسْتَحِيلُ سَهْلًا

He was a genuine Iraqi; he knew how the impossible could become easy.
Ayy. (Br.) 32,4

g) after a command, the reason for the command:

دَعَا يَلْعَبُ إِنَّهُ صَغِيرٌ

Let him play, he is [so] young! Hus. ayy. I, 35,14

h) also after certain imperatives or interjectional commands:

تَعَالَوْا نَعِيدُ أَرْضَ الدَّيْرِ
الْوَسِيعَةَ إِلَى سُكَّانِ هَذِهِ الْقَرْيِ
الْمَحْتَاجِينَ

Come then, let's return
the monastery's spacious
lands to the needy vil-
lagers. Gibr. I, 166, 16

تَعَالَ نَشْأِ الْآنَ

Come on, let's go now.
Gibr. I, 144, 9

Usually the verb in the sentence that follows an imperative will be in the short form of the imperfect —the jussive— as an expression of emphasis (see Vol. I, § 26)³:

سَلِّهِ يَنْبُتَكَ

Ask him, he will tell you.
Hus. ayy. I, 151, 16

قَارِنْ بَيْنَهُ وَبَيْنَ وَالِدَتِهِ
تَجِدْ أَنْ —

Compare him with his mother,
and you will find....
Q. Amin (Zy.) 5, 35

أَحْرِمِ الْأَرْبُوعِيَّ الدَّرْسَةَ يَصْبَحِ
أَجْهَلُ مِنْ أَجْهَلِ

Deny schools to the Euro-
pean and he will be most
ignorant.
Hak. (Zy.) 11, 37

أَنْظُرْ كُتُبَ الْكَلَامِ تَرَاهُمْ يَقْرَءُونَ أَنْ —

Look in the theology books
and you will find that
they affirm....
Hai. sir. J, 5

3. Arab grammarians and Western scholars also frequently consider these constructions as conditional.

Although the meaning in some of them could perhaps tolerate such a conditional interpretation, in the majority of cases its real meaning would change if the interpretation were conditional:

إِذَا كُنْتُ مَرِيضًا فَالْحَسَنُ السَّيِّدُ
الْحَسَنُ يَأْتِيكَ الشِّفَاءَ

If you are ill, ask our Lord
Husain and he will bring you
a remedy. Mah. zuq. 14, 8

دَعُونِي أَنْمَ فَقَدْ سَكِرَتْ نَفْسِي
بِالْمَحَبَّةِ

Let me sleep, for my spirit
is intoxicated with love.
Gibr. II, 215, 3

and also after certain interjectional expressions:

هَلِّىْ مَحَبَّوَتِي نَشْأِ بَيْنَ الظُّلُولِ

Come, my Beloved, let's
walk through the ruins.
Gibr. II, 96, 3

هَلِّىْ نَجِّنِ ثَمَارَ الْأَرْضِ

Let us tend the fruit of
the earth.
Gibr. II, 97, 1

هَلِّىْ نَسِرْ يَا سَلْمَى بِقَدَمِ ثَابِتَةٍ
عَلَى هَذِهِ الطَّرِيقِ الْوَعْدَةِ

Oh Salma, let us follow
this rough path with
steady step.
Gibr. II, 61, 21

§ 193 SYNDETICAL

Two or more sentences in syndetrical construction are complete and structurally independent of each other. Their mutual relationship is expressed by a conjunction which unites them without changing the structural independence of the individual sentences. The nature of this relationship and the meaning of the compound will vary according to the conjunction used.

§ 194 CONJUNCTIVE CONJUNCTIONS

The function of the conjunctive conjunctions consists in bringing together independent sentences that are understood as necessary parts in the complete exposition of an idea. It simply indicates, through its connective role, the actual validity of all the parts connected. The semantic relationship between the connected sentences is only given through their logical relation to each other.

§ 195 وَ

وَ is the most generally used conjunctive particle. It connects sentences without implying any closer, more logical relationship.

The frequency of its use, as well as the manifold meanings that can be expressed with this conjunction, cannot be reproduced in English. Hence, many of the simplest constructions in Arabic require more elaborate ones in their translation, e.g.,

A و may connect sentences

a) intended as equally important in the exposition or the narrative:

إِذْ ذَاكَ بَنَى مُحَمَّدٌ بِعَائِشَةَ بِنْتَ
أَبِي بَكْرٍ وَكَانَتْ فِي الْعَاشِرَةِ أَوْ
الْحَادِيَةِ عَشْرَةٍ مِنْ عَمَرِهَا وَكَانَتْ فَتَاةً
رَقِيقَةً حُلْوَةً الْقَسَمَاتِ مَحَبَّةَ الْعَشْرَةِ
وَكَانَتْ تَخْطُو بِرَأْسِهَا مِنَ الطُّفُولَةِ إِلَى
الصَّبَا وَكَانَتْ ذَاكَ وَلَعِبَ بِاللَّعِبِ
وَالْمَرْحِ وَكَانَتْ نَامِيَةً تَمُوتُ حَسَنًا

At that time, when she was ten or eleven years of age, Mohammed consummated his marriage with A'isha, Abu Bakr's daughter. She was a gentle, pleasant-looking girl who could converse amiably. Still in her adolescence, she was very playful and gay. Her body, however, had fully developed. Hai. sir. 228,6-9

وَكَانَ تَيَّارُ الْقَادِسِينَ لَا يَنْقَطِعُ
وَكَانَ فِي اسْتِقْبَالِهِمْ جَمَاعَةٌ مِنْ
الْأَوَانِسِ الْحَمْرِ وَبَعْدَ ثَلَاثِ سَاعَةٍ
مِنْ جُلُوسِهِ تَكَثَّرَ عَدَدُهُمْ وَتَزَاحَمُوا
نِسَاءً وَرِجَالًا

The flow of the newcomers had no end. They were received by young ladies with beautiful dark eyes. Less than half an hour after he had been seated, the number of the invited had grown to such an extent that they were all packed together, both men and women. Mah. qah. 91,17

أَنَا غَرِيبٌ فِي هَذِهِ الْمَدِينَةِ وَأَنَا
غَرِيبٌ فِي كُلِّ مَدِينَةٍ أُخْرَى
لَقَدْ سَمِعْتُ وَقَرَأْتُ وَلَا أَرَأَلُ
أَسْمَعُ وَأَقْرَأُ

I am a stranger in this town and also in any other town. Gibr. III,81,9

I have heard and read it and still do. al-Hus. (Br.II) 14,23

b) happening simultaneously:

قَالَتْ ذَلِكَ وَالتَّغَتْ بِرِدَائِ طَوِيلٍ

While speaking, she wrapped a long cloak around herself. Gibr. I,157,12

قَالَ وَقَهَقَ —

He said, laughing.... Din (Zy.) 3,17

قَاطَعَهَا وَصَاحَ —

He interrupted her, shouting.... Manf. sha'. 236,16

لَأَنْبَى لَا أَلْتَسُّ السَّبِيلَ إِلَى
الْتَّعْرِفِ بِهِ وَلَا أَحِبُّ أَنَّهُ يَلْتَسُّهُ

because I am not looking for a way to get acquainted with him nor do I want him to look for a way. Manf. mag. 4,1

لِمَاذَا تَهْتَمُّ بِالْوَحْدَةِ الْعَرَبِيَّةِ
وَتَهْمِلُ الْوَحْدَةَ الْإِسْلَامِيَّةَ؟

Why be concerned with Arabic unity and [at the same time] neglect Moslem unity? al-Hus. (Br.II) 74,6

Thus, و connecting two sentences with the same verb, emphasizes the simultaneous but independent occurrence of an action realized by two different subjects:

جَلَسْتُ وَجَلَسَتْ السَّيِّدَةُ وَدَّةٌ

Mrs. Warde [al-Hani] and I sat down. Gibr. I,112,14

إِنْ تَرَكُوهُ هَلَكَ وَهَلَكُوا

If they leave him, he will perish and so will they. Raf. wah. III,6,5

or its effect on different objects:

يُسَمِّيهِ قَوْمُهُ مُحَمَّدًا وَيُسَمِّيهِ أَحْمَدَ

His people call him Mohammed and also Ahmed. Hus. 'ala. I,199,8

أَلَا تَقْتُلُهُ وَتَقْتُلَنِي؟

Aren't you going to kill me and him? Hak. sheh. 158,6

كَانَتْ أُمُّهُ كَمَا دَتَيْهَا تُشْرِفُ الْخَادِمَ
وَتُشْرِفُ أَخَوَاتِ —

His mother was, as usual, directing the servant and also his sisters who.... Hus. ayy. I,19,5

Hence, the repetition of the verb is used to express a reciprocal idea:

أَحَبَّتْهَا وَأَحَبَّتَنِي

We loved each other.
Gibr. I, 135, 7

أَحَدْتُ رُوكْسَانَ وَتَحَدَّثَنِي

Roxane and I were talking
to each other.
Manf. sha'. 188, 6

أَنَّهُ يَحِبُّهَا وَتَحِبُّهُ

that they loved each other.
Hak. ahl. 128, 5

أَنْتَ تَعْرِفُنِي وَأَنَا أَعْرِفُكَ

We know each other.
Gibr. III, 116, 4

أَحَبَّهَا وَأَحَبَّتْهُ

They loved each other.
Manf. sha'. 69, 15

e) occurring in immediate sequence:

فِي اللَّيْلِ أَرْكَعُ أَمَامَ نَفْسِي
وَأَعْبُدُهَا

At night, I kneel before
myself and worship my-
self. Gibr. III, 14, 4

امْتَلَيْتُ لِأَمْرِ الْوَالِدَةِ وَتَقَدَّمْتُ مِنَ
السَّرِيرِ وَأَخَذْتُ بِيَدِ بَهَاءَ وَنَادَيْتُهَا
بِاسْمِهَا

I surrendered to the wish
of her mother, approached
the bed, took Baha's hand
and called her by her name.
Nu'. liq. 37, 9

قَالَ هَذِهِ الْكَلِمَاتِ وَقَامَ مِنْ
مَكَانِهِ وَخَرَجَ إِلَى الْحَدِيقَةِ

Saying this, he rose from
his seat and went out to
the garden.
Gibr. I, 143, 6

شَكَرْتَهُ وَانْصَرَفَ

I thanked him and he left.
S. Din (Br.) 61, 4

ذَهَبَ فِي ذَلِكَ الْيَوْمِ وَصَعِدَ فِي
الْمِنَارَةِ وَاشْتَرَكَ فِي الْإِذَاانِ وَصَلَّى
وَأَرَادَ أَنْ يَعُودَ إِلَى الْبَيْتِ

He left that day and went
up to the minaret, took
part in the call to prayer,
prayed and wanted to go
back home.
Hus. ayy. I, 56, 8

كُلَّ يَوْمٍ يَلْحَقُونَ بِي وَيَضْرِبُونَنِي
وَيَأْكُلُونَ الْحَلَوِيَّاتِ

Every day they attack and
beat me and eat the candy.
'Aww. (Br.) 14, 20

مَا هِيَ إِلَّا فِتْرَةٌ حَتَّى صَلَّى
الْسلطانُ وَرَجَّاهُ وَشَرِبُوا الْقَهْوَةَ
وَارْتَحَلُوا

A moment later, the Sultan
and his escort recited the
prayer, [then] drank cof-
fee and departed.
Raih. mul. 45, 6

or understood as a natural succession of events:

فِي الصَّبَاحِ أَحَدِفُ عَلَى الشَّمْسِ
وَعِنْدَ الظَّهِيرِ أَلْعَنُ الْبَشَرَ وَفِي
الْمَسَاءِ أَسْخَرُ بِالطَّبِيعَةِ وَفِي اللَّيْلِ
أَرْكَعُ أَمَامَ نَفْسِي وَأَعْبُدُهَا

In the morning I damn the
sun, at noontide I curse
humanity, at eventide, I
scoff at nature, and at
night I kneel before my-
self and worship myself.
Gibr. III, 14, 4

أَنْتَ الْيَوْمَ حَبِيبِي وَغَدًا تَكُونُ زَوْجِي

Today you are my sweetheart
and tomorrow you will be my
husband.
Manf. mag. 43, 8

فَهَلَّا قَبِلْتَ دَعْوَتِي وَذَهَبْتَ مَعِي؟

Why don't you accept my
invitation and come with
me? Gibr. III, 82, 19

بَايَعَ أَبَا بَكْرٍ وَتَبِعَهُ النَّاسُ

He acknowledged Abu Bakr
as Caliph and the people
followed him.
Amin duh. III, 4, 10

B Two imperatives are usually connected by the conjunction وَ when the second, rather than being a new command, is understood as giving the content, reason, or result of the first one:

تَعَالَ وَانْظُرْ

Come, have a look.
Hak. sheh. 9, 9

تَعَالَ وَحَدِّثْنِي عَنْ شَهْرَزَادِ
الْجَمِيلَةِ

Come on, tell me about
the beautiful Shehrazade.
Hak. sheh. 7, 12

تَعَالَ إِلَيَّ وَقَبِّلْنِي فَإِنِّي أَخَوُهَا

Come on, kiss me, for I
am her brother.
Manf. sha'. 132,14

طَلِّقْ أَمْرَأَتَكَ وَعِشْ خَالِيَا

Forsake your wife and you
will be free.
Gibr. III,11,15

أَسْكُتْ وَلَا تَزِدْ

Don't say another word.
Manf. sha'. 186,3

C After interrogative sentences, **وَ** may connect the question with its content:

كَيْفَ تَجَرَّأْتَ يَا أَخِي وَتَرَكْتَ
الدَّيْرَ فِي هَذِهِ اللَّيْلَةِ؟

My brother, how did you
dare leave the monastery
on such a night?
Gibr. I,160,12

D In addition, after verbs of command and related meaning, the content of the command may be given in a coordinated expression if the action was actually accomplished:

تَكَلَّفَ أَبُو الْعَلَاءِ وَأَرْسَلَ إِلَى
حَلَبَ مَنْ اشْتَرَى لَهُمْ مِنْهُ شَيْئًا

Abu l-Ala decided to send
somebody to Aleppo to buy
some for them.
Hus. ayy. I,21,8

E Very frequently, **وَ** is used to introduce a sentence that should be understood as a parenthetical explanation of the preceding one:

إِنَّ اللَّهَ إِذَا يَمْنَحُنَا ذَلِكَ الْآثَانَ
الْكَبِيرَ وَهُوَ الْجَسَدُ —

When God gives us this big
vessel that is our body,...
Hak. sul. 36,11

كُنْتُ فِي الثَّامِنَةِ عَشْرَةَ مِنْ عَمْرِي
عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ —
وَكَانَ هُوَ إِذْ ذَاكَ قَرِيبًا مِنَ الْأَرْبَعِينَ

I was eighteen years of
age when destiny led me
to Rashid...; he was then
nearly forty years old.
Gibr. I,113,4

ذَلِكَ الْحَقُّ هُوَ الزَّكَاةُ وَهِيَ
الرَّكْنُ الثَّالِثُ مِنَ الْأَرْكَانِ الْخَمْسَةِ
الَّتِي —

This duty is the *zaka*
[which] is the third of
the five pillars....
Zayy. (Br.II) 154,24

قَالَ مُحَمَّدٌ لِعَمِّ الْعَبَّاسِ وَكَانَ مِنْ
أَكْثَرِ بَنِي هَاشِمٍ سَارًا —

Mohammed said to his Uncle
Abbas, who was one of the
wealthiest among the Banu
Hashim....
Hai. sir. 139,17

إِذَا عَلِمَ أَبُو طَالِبٍ أَنَّ — نَادَى
أَبْنَ أَخِيهِ وَكَانَ يَوْمَئِذٍ فِي الْخَاسِئَةِ
وَالْعِشْرِينَ مِنْ سِنِيهِ
فَهَذِهِ الْمَصَادِرُ وَفِي مَقَدِّمَتِهَا
الْقُرْآنُ هِيَ أَوَّلُ مَنْ تَحَدَّثَ عَنْ
حَيَاةِ النَّبِيِّ الْعَرَبِيِّ

When Abu Talib learned...
he called his nephew. He
was then twenty-five years
old. Hai. sir. 120,22

For these sources —the
Koran foremost— are the
first ones that tell us
about the life of the
Arab Prophet.
Hai. sir. 29,1

(كَانَ يُحِبُّ) الْإِشْتِرَاكَ مَعَ الْمُؤَذِّنِ
فِي التَّسْلِيمِ وَهُوَ الْإِدَاءُ الَّذِي —

(He loved) to accompany
the muezzin with the
taslim —that is, the
summons which....
Hus. ayy. I,56,6

The explanation may be to add or stress a new aspect of the sentence:

ثُمَّ مَضَى أَمَامَهُمَا وَتَبِعَاهُ

He went first, with the
others following.
Hus. 'ala. II,40,7

فَكَرَّ وَأَطَالَ التَّفَكُّيرَ

He remained, thinking a
long while.
Hus. 'ala. I,3,9

The parenthetical explanation may give the reason for the preceding statement:

وَإِنْ لَمْ يَكُنْ أَكْبَرَ إِخْوَتِهِ سِنًا وَقَدْ
كَانَ الْحَارِثُ أَسْنَهُمْ

although he was not the
eldest among the brothers,
since al-Harith was the
eldest. Hai. sir. 114,12

F After certain verbs of general meaning, **وَ** introduces what is actually the main idea, which should be understood as modified by the preceding verb:

أَجَابَ وَقَالَ لَهُمْ —

In reply, he said to them [he replied and said to them].... Gibr. I,169,12

ثُمَّ عَادَتْ وَقَالَتْ —

Then she continued.... Gibr. I,115,15; Gibr. III,116,6

أَزِيدُ عَلَى ذَلِكَ وَأَقُولُ —

In addition to this, I'd add.... Musa adab. 15,10

يَتَكْرَمُ وَيَزِيدُ عَلَيْهِ —

He is generous enough to add.... Kurd. (Zy.) 28,25

تَفَضَّلَ رَئِيسُ مَجْمَعِ قَوَائِدِ الْأَوَّلِ
لِللُّغَةِ الْعَرَبِيَّةِ بِالنِّبَاةِ زَمِيلِي
الدُّكْتُورُ فَارِسُ نَمِرَ بَاشَا يَوْمَ
اِفْتِتَاحِ مَوْثِرِ الدُّرَةِ الثَّالِثَةِ
عَشْرَةَ وَسَالَنِي —

On the inaugural day of the convening of the thirteenth session, the acting president of the Fuad I Arabic Language Academy, my colleague, Dr. Faris Namr Bey, deigned to ask me.... Kurd (Zy.) 28,1

G The basic meaning of the conjunction **وَ**, that of simultaneity of two actions, causes its use after certain temporal expressions of duration:

مَنْذُ الْبَدْرِ وَأَنْتُمْ تَصَارِعُونَ قَوَانَا
الْأَلِينَةَ بِضَعْفِكُمُ الْخَشِنَ

Since the beginning of the world, you have been fighting our gentle power with your coarse weakness. Gibr. III,48,5

مَنْذُ الْبَدْرِ وَالْإِنْسَانُ يَعْبُدُ نَفْسَهُ

From the beginning of time, man has been serving himself. Gibr. III,12,19

مَنْذُ تِسْعَةِ عَشَرَ جِيلًا وَالْبَشَرُ
يَعْبُدُ وَنَ الضَّعْفَ بِشَخْصِي يَسُوعَ

For nineteen centuries, Humanity has been worshipping weakness in the person of Jesus. Gibr. III,25,3

H In addition to the above, the connective significance of this conjunction has made common its use to join sentences which are actually very loosely related to preceding statements or situations as, e.g., in questions:

تَطْلُبِينَ رَأْيِي أَيْضًا فِي هَذَا؟ —
وَلَمْ لَا؟

"Are you also asking my opinion on this?"... "Why not?" Hak. sul. 43,6

and at the beginning of chapters, with the natural exception of the first one of the book, when the division into chapters is not intended as a complete break in the narrative; e.g., Nagīb Maḥfūz uses this conjunction at the beginning of thirty-five chapters out of forty-six in his book *al-Qāhira al-jadīda*.

I The two sentences connected by the conjunction **وَ** may be, and in fact frequently are, in an adversative relationship, such as "but," "yet," especially when one of the statements is negative:

لَا تَنْهَا لَا تَعِيشُ بِنَفْسِهَا وَلِنَفْسِهَا
وَأَمَّا تَعِيشُ بِالرَّجُلِ وَلِلرَّجُلِ

For she [woman] does not live through herself and for herself, but only through and for her man. Q. Amin (Zy.) 5,30

كَانَهَا فِي الْمَدِينَةِ وَلَيْسَتْ مِنْهَا

as if in the city, yet out of it. Nu'. liq. 35,5

أَسْمَعُ صَوْتِكَ الْمَتَرَمَ وَلَا أَرَاكَ

I can hear your tormented voice, but I cannot see you. Hak. ahl. 9,7

قَدْ طَرَقْتُ بَابَكَ أَلْفَ مَرَّةٍ وَلَمْ
يُفْتَحْ لِي

I have knocked at your door a thousand times, but nobody opened it for me. Gibr. III,82,20

but it is also used with two affirmative statements:

إِنَّكَ الْيَوْمَ تَجْهَلِينَ وَفَدَا تَعْلَمِينَ

You don't know today, but you will tomorrow. Manf. mag. 46,3

ظَنَّا أَنَّ إِسْتِيفَانَ حَاضِرٌ مَعَهُ
وَإِسْتِيفَانَ عَنْهُ فِي شُغْلٍ

thinking that Stephen was with him, yet he was [too] busy to pay any attention to him. Manf. mag. 17,13

جَارٌ وَتَفَعَّلَ كَالْفَرِيبِ!

You are a neighbor, yet
you act like a stranger!
Mah. zuq. 54,18

كُنْتُ بِالْأَمْسِ وَحِيدًا فِي هَذَا الْعَالَمِ
يَا حَبِيبَتِي — وَالْيَوْمَ اسْتَيْقَظْتُ
نَفْسِي وَرَأَيْتُكَ مُنْتَصِبَةً بِقُرْبِهَا

My Beloved, yesterday I
was alone in the world...
but today my soul has
awakened and found you
standing close to her.
Gibr. II,199,3

قُلْ إِذَنْ وَأَوْجِزْ فِي الْكَلَامِ

Say it, then, but be brief.
Hak. sul. 9,10

Hence we derive the fact that **وَ** is frequently
used before the adversative particles **لَكِنْ** and **لَكِنَّ**
(see Vol. II, §113):

أَنَا لَا أَخَافُ عَلَى نَفْسِي —
وَلَكِنِّي أَخَافُ عَلَيْكَ

I am not afraid for my-
self... but I do fear
for you. Gibr. II,78,19

Note that since the main effect of this conjunction is
that of simultaneity, the application of this idea of
simultaneity to circumstances accompanying an action
introduces the use of **وَ** to connect the main clause(s)
with subordinate ones, e.g., before circumstantial
clauses (Vol. III, p. 266), in conditional construc-
tions (see Vol. III, p. 330), and in temporal con-
structions (see Vol. III, p. 291).

§ 196 ف

A **ف** is the so-called "particle of classifi-
cation." It indicates coordination together with the
idea of development in the narrative.

The main difference between **ف** and the connective
particle **وَ** is that the latter only joins equally im-
portant sentences, stating their simultaneous validity,
but without any attempt at internal arrangement or
logical classification; **ف**, however, implies an ar-
rangement in the narrative. As a consequence of this,
and in order to indicate fully its actual meaning and
function, **ف** should almost always be translated with

the connective conjunction "and" plus any of the
English adverbs used to express a similar progression
and arrangement in sequence, e.g., "so," "then,"
"thus," etc.⁴

The difference between the two conjunctions can
be seen in the following examples:

امْتَلَأْتُ لِأَمْرِ الْوَالِدَةِ وَتَقَدَّمْتُ مِنْ
السَّرِيرِ وَأَخَذْتُ بِيَدِ بَهَاءَ وَنَادَيْتُهَا
بِاسْمِهَا فَلَمَحْتُ خَلْجَةً خَفِيفَةً فِي
حَاجِبَيْهَا وَظَلَهَا عِنْدَ أَطْرَافِ
شِفَتَيْهَا

I surrendered to her
mother's wish, approached
her bed, took Baha's hand,
called her name, and it
seemed to me I noticed
a slight twitch in her
eyebrows and also about
the corners of her mouth.
Nu'. liq. 37,9

اسْتَمَرَّ بِحَادِثِهَا سَاعَةً حَتَّى حَانَ
وَقْتُ رَجُوعِهَا فَوَدَّعَتْهُ وَانْصَرَفَتْ

He went on talking to her
for a while until it was
time for her to go back.
Then, she took leave and
departed. Manf. mag. 24,19

كُنْتُ مَنفَرِدًا كَالزَّهْرَةِ النَّابِتَةِ فِي
ظِلِّ الصَّخْرِ الْمَتَالِيَةِ فَلَا تَشْعُرُ
الْحَيَاةَ بِوُجُودِي وَلَا أَنَا أَشْعُرُ
بِكَيَانِ الْحَيَاةِ وَالْيَوْمَ قَدَرْتُ اسْتَيْقَظْتُ
نَفْسِي وَرَأَيْتُكَ مُنْتَصِبَةً فَتَهَيَّيْتُ
وَتَهَلَّلْتُ

I was as alone as a flower
growing under the shadow
of towering rocks. Thus,
Life did not touch me nor
was I aware of it. But
today, my soul awakened,
saw you by her and stood
up in joyful awe.
Gibr. II,199,4

4. It will be of interest to mention here the formulaic
expression **فَحَسْبُ**, "and that's all and no more" (hence also
"only"), in which **حَسْبُ**, as previously mentioned (Vol. I,
Section 10), should also be considered as an elliptical nomi-
nal sentence used with an adverbial function:

لَمْ يَكُنْ ذَلِكَ نَتِيجَةَ لِكَلَامِ حُسَيْنِ
الرَّاهِنِ فَحَسْبُ

That was not only an effect
of Husain al-Rahin's words.
Mah. zuq. 46,15

إِثْنَانِ فَحَسْبُ

Only two. Mah zuq. 30,11

الْمُؤَرِّخُ لَيْسَ نَاقِلًا فَحَسْبُ

An historian is not simply a
translator. Hai. sir. 39,24

كَانَ قَدْ خُيِّلَ إِلَيْهِ أَنَّ الْأَمْرَ قَدْ
أَنْتَبَهَ بَيْنَهُ وَبَيْنَ الْكِتَابِ وَمَنْ فِيهِ
فَلَنْ يَعُودَ إِلَيْهِ وَلَنْ يَرَى الْفَقِيهَ
وَلَا الْعَرِيفَ فَأَطْلَقَ لِسَانَهُ فِي
الرَّجُلَيْنِ إِطْلَاقًا شَنِيعًا

He believed that his ties with the school and those who were there had been definitely severed, and thus he never would go back again, nor would he again see either the teacher or the monitor, so he loosened his tongue atrociously about the two men. Hus. ayy. I, 63, 8

B Since *فَ* coordinates independent statements, the sentence it follows may only be introduced by *إِن*, contrary to *وَ*, which also may introduce subordinate noun clauses:

فَإِنَّ الْأَدِيبَ الْإِنْجِلِيزِيَّ يَتَصَلَّى
بِالْحَيَاةِ

English writers are in touch with life. Musa adab. 2, 1

إِنْتَظِرِي يَا رُوكْسَانَ فَإِنِّي أُرِيدُ
أَنْ أَقُولَ لَكَ

"Wait, Roxane, I want to talk to you." Manf. sha'. 166, 6

Note that the statements coordinated with *فَ* may also be subordinated to a preceding one; see below p. 33.

The progression indicated by *فَ* may be understood as subsequent in time to the preceding action or situation:

إِذَا فَرَعُوا مِنَ الْفَدَاءِ أَنْصَرَفُوا
عَنْهُ فَنَامَ حَيْثُ هُوَ

When they were through with eating, they departed and he slept where he was. Hus. ayy. I, 90, 6

سَارَ حَتَّى أَتَى قَيْصَرَ الرُّومِ
يُجُوسْتِنْيَانَ فَاسْتَنْصَرَ عَلِيَّ بْنَ نُوَاسٍ

He went to the Emperor of Byzantium and asked him for help against Du Nuwas. Hai. sir. 75, 15

It may also imply a change of subject:

آخَرُ نَادَى الرَّئِيسَ فَجَاءَ مُسْرِعًا

Another [priest] called the Superior and he came hurriedly. Gibr. I, 170, 2

C *فَ* implies an internal —and logical— relationship between the two coordinate sentences, e.g.,

a) It may refer back to the preceding statement as a necessary premise for the action of the second:

إِذَا أَنَا سَافَرْتُ فَخِثْتُ إِلَى الْبَحْرِ
شَعَرْتُ —

When I take a trip to go to the sea... I feel.... Raf. wah. I, 51, 12

أَحْرَثُ الْأَرْضَ الَّتِي رَوَتْهَا الْأَمْطَارُ
فَأَصْبَحَتْ لَيِّنَةً

I would till the soft soil after the rains. Sak. (Zy.) 13, 37

b) It may also unite two sentences that have a causal relationship pointing toward the effect, or fact, and its consequences:

فِي هَذِهِ اللَّيْلَةِ الَّتِي تَخَافُهَا
الدِّثَّابُ فَتَنْتَرِزُ بِالْكَهْوفِ

on such a night that wolves are afraid enough to hide in their caves. Gibr. I, 160, 12

لَعَلَّهَا تَسْمَعُ صَوْتَكَ فَتَفِيقُ

Perhaps she will hear your voice and so wake up. Nu'. liq. 37, 8

بَلَّغْنَا الْبَيْتَ فَاِنْقَطَعْنَا عَنِ
الْحَدِيثِ

We had arrived at the house, so we stopped our conversation. Nu'. liq. 34, 17

خِفْتُ أَنْ يَطُولَ الْأَمْرُ فَوَدِدْتُ
عَلَيْهِ بِالْإِنْجِلِيزِيَّةِ

I was afraid that the matter would become too long, therefore I answered in English. Maz. (Zy.) 1, 19

قَضَيْتُ حَبْلَ الْكِتَابِ بِأَسْنَانِهَا
فَسَقَطَ الْجَمِيعُ عَلَى الْأَرْضِ

She gnawed at the rope with her teeth so that the body fell to the ground. Gibr. I, 136, 8

أَنَا أَفَكِّرُ فَأَنَا مَوْجُودٌ

Cogito ergo sum. Mah. qah. 25, 16

سَأَلْتُ الْغِزَرَ بِاسْمِ الْمَحَبَّةِ فَلَمْ
يَسْمَعْنِي الْإِنْسَانُ فَسَأَلْتُهُ بِاسْمِ
الشَّرِّ

I have asked for bread
in the name of love, but
humanity did not heed.
So now I shall ask for
it in the name of evil.
Gibr. II, 164, 18

فَلَمْ يَرِ بِدَا مِنْ أَنْ يَحْيِيَهُ فَحْيَاهُ

He could not avoid greeting
him, so he did.
Manf. mag. 11, 10

إِعْتَقَدْتُ أَنَّهَا سَمِعَتْنِي فَتَادَيْتَهَا
ثَانِيَةً وَثَالِثَةً

I thought she had heard
me, so I called her a
second and a third time.
Nu'. liq. 37, 11

لَكِنَّهُ يَقُولُ مَا لَا يَفْهَمُهُ الْأَغْبِيَاءُ
فَيُظَنُّوه كَاذِبًا

But he says what the
ignorant cannot under-
stand, so they think he
is a liar.
Manf. sha'. 56, 3

فَ After a question, the sentence introduced by frequently expresses the reason for the question:

هَلْ كَانَ مَعْصُومًا عَنْ هَذِهِ
الْمَحْرَمَاتِ فَجَازَ لَهُ إِعْدَامُ الْقَاتِلِ
وَشَنْقُ السَّارِقِ؟

Is he so innocent of such
wrongdoings that he can
condemn the killer to
death and the thief to
be hanged?
Gibr. I, 132, 16

مَاذَا فَعَلَتِ الرَّأَةُ يَا رَبِّ
فَاسْتَحَقَّتْ غَضَبَكَ؟

What have women done, Oh
Lord, to merit your anger?
Gibr. II, 52, 2

Note the following:

أَلَا أَعَاوَنُكَ فَأَبْكِي مَعَكَ؟

Couldn't I help you by
weeping with you?
Hak. sul. 138, 10

c) The sentence following the conjunction may also express the reason for or the cause of a preceding statement:

هُوَ قَوَامُ الْحَيَاةِ فَهُوَ الَّذِي يُعِدُّ
الْمَدْنَ بِمَا يُقِيمُ حَيَاتَهَا

He is the sustainer of
life, for he is the one
who provides the cities
with sustenance.
Sak. (Zy.) 13, 12

أَحْسَسَ بِبُؤْسِ الْفَقَرَاءِ فَقَدْ نَشَأَ
فَقِيرًا

He felt sympathetic to-
ward the lot of the poor,
for he had been raised
in poverty.
Amin duh. 409, 11

أَحْمَدُ اللَّهَ فَقَدْ وَجَدْتُ صَدِيقِي

I praise God, for I have
found my friend.
Manf. (Zy.) 30, 16

مَا أَجْمَلَ الْحَيَاةَ هَهُنَا يَا حَبِيبِي
فَهِيَ بِمِثْلِ قَلْبِ الشَّاعِرِ الْمَلُوءِ
نُورًا وَرِقَّةً

How beautiful life is
here, my Beloved, for
it is like a poet's heart,
full of light and gentle-
ness. Gibr. II, 206, 13

وَلَكِنْ ذَلِكَ لَمْ يَرَعَهُ فَكَبَّرَ مَا
شَىْ حَافِيَا

But that did not bother
him, for he had often
walked barefooted.
Hus. ayy. 58, 1

d) After an imperative, or an interjectional expression, it gives the reason for the command:

هَلُمَّ يَا وَلَدَيَّ إِلَى الْعَشَاءِ
فَالطَّعَامُ يَنْتَظِرُنَا

Come on, my sons, to the
meal, for food awaits us.
Gibr. II, 29, 1

قَبِّلْنِي فَإِنِّي أَخُوهَا

Kiss me, for I am her
brother.
Manf. sha'. 132, 14

أَنْظُرِي مَلَأْسَهُ فَهِيَ شَبِيهَةٌ
بِأَثْوَابِ الرُّهْبَانِ

Look at his clothes; they
are similar to the habit
of the monks.
Gibr. I, 158, 16

تَعَالَ فَأُرِيكَ خَفَايَا هَؤُلَاءِ النَّاسِ

Come, I'll show you the
secret of these people.
Gibr. I, 118, 16

تَعَالَ إِلَيَّ صَدِيقِي فَأَنَا أُرِيدُ
— أَنْ —
Come to me, my friend.
I want....
Gibr. II, 140, 4

دَعُونِي أَنَّمْ فَقَدْ سَكِرَتْ نَفْسِي
بِالْمَحَبَّةِ⁵
Let me sleep for my spirit
is intoxicated with love.
Gibr. II, 215, 3

After verbs of command, the command's content may be given as a coordinate sentence introduced by **فَ**, which expresses the command as having been executed. This also applies to verbs expressing a wish or a desire when their content actually is fulfilled:

أَمَرَنِي فَتَوَضَّأْتُ لِصَلَاةِ الْفَجْرِ
He told me to perform the
ablution for the dawn
prayer. Raf. (Zy.) 20, 10

السَّمَاءُ الَّتِي شَاءَتْ فَأَخَذَتْ
وَالِدَيَّ —
Heaven, whose will it was
to take my parents away....
Gibr. I, 164, 9

أَمَرَ بِي فَحَمَلُونِي وَالْقَوْنِي فِي الْبَحْرِ
He condemned me to be
carried and thrown into
the sea [He condemned me
and they carried and
threw me into the sea].
Hak. sul. 10, 9

Compare with the following:

أَمَرْتَهُ أَنْ يَحْشِيَ أُمَّهُمَا بِصَبَاحِهِ
فَفَعَلَ
She ordered him to pre-
cede them with the lan-
tern, which he did.
Manf. sha'. 196, 4

e) The sentence after **فَ** may express a mere modality of the preceding statement:

بَيْنَمَا يَقُولُ الْعُلَمَاءُ فَيَكْتُمُونَ
فِي الْقَوْلِ
قَدْ أَدَبَهُ رَبُّهُ فَأَحْسَنَ تَأْرِيَهُ
while the learned men talked
at length. Hus. ayy. I, 79, 6
His Lord instructed him
very well. Hai. sir. 132, 14

5. On this use of the jussive see Vol. I, Section 26,
and Vol. III, p. 10.

ثُمَّ أَطْرَقَ صَامِتًا فَأَطَالَ الْإِطْرَاقَ
Then he bowed his head a
long while in silence.
Hus. 'ala. II, 17, 11

f) After verbs of general meaning, **فَ** intro-
duces the main idea as modified by the preceding
statement:

أَعُودُ فَأَقُولُ —
I shall repeat.... (not
I shall come back and
say.) Musa adab. 21, 12

بَعْدَ هَنِيْهَةٍ عَادَ فَقَالَ
After a little while he
went on, saying....
Gibr. I, 164, 9

أَوْجِزْ فَأَقُولُ —
In brief [I shall say in
short]....
Maz. (Zy.) 1, 20

أَسْرَعْتُ فَأَقْلَعْتُ بِأَبِ الْمَوْضُوعِ
I closed the subject
hastily.
Hak. yaum. 94, 2

أَسْرَعْتُ فَخَلَعْتُ ثِيَابِي الْعَتِيقَةَ
I took off my old clothing
in a hurry.
Hak. ahl. 75, 16

وَلَكِنَّهُ عَادَ فَفَكَّرَ بِعَمِّهِ إِبْرَاهِيمَ
But he thought again of
his Uncle Ibrahim.
'Aww. (Br.) 17, 24

Note that in this construction, the tense (and
mood) of the two connected verbs seems to be
necessarily the same:

هَؤُلَاءِ الْأَطْفَالُ يَتَضَوَّرُونَ شَهْوَةً
كَلَّمَا أَكَلُوا لِيَعُودُوا فَيَأْكُلُوا
These children suffer
longing each time they
eat, to eat again.
Raf. wah. I, 90, 3

g) **فَ**, like the conjunction **وَ**, may also
connect two sentences that are in an adversative
relationship; in such cases, one statement is usually
affirmative while the other is negative:

سَمِعَ الصَّبِيُّ هَذَا الْكَلَامَ فَلَمْ
يُصَدِّقْ وَلَمْ يُكْذِبْ

The boy heard this but
he did not believe nor
disbelieve.
Hus. ayy. I, 138, 6

أَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا فَمَا أَجِدُهَا

I searched for a word to
say, but I did not find
any. Nu'. liq. 25, 12

أَقَامَ عَلَى ذَلِكَ زَمَنًا كَانَتْ خَدِيجَةُ
قَدْ بَعَثَتْ أَثْنَاءَهُ مَنْ يَلْتَمِسُهُ فِي
الْغَارِ فَلَا يَجِدُهُ

He remained that way for
some time, during which
Hadija sent somebody to
look for him in the cave,
but he could not be found.
Hai. sir. 134, 4

سَأَلْتُ الْخُبْزَ بِاسْمِ الْحَبَّةِ فَلَمْ
يَسْمَعْنِي إِلَّا نَسَانُ

I asked for bread in the
name of love, but humanity
did not heed.
Gibr. II, 164, 18

تَلَفَّتْ يَمَنَةً وَيَسْرَةً فَلَمْ يَرَ شَيْئًا

He turned around but did
not see anything.
Hai. sir. 133, 11

إِنْ مَجْدُولِينَ لَمْ تَنْزِلِ الْيَوْمَ
كَعَادَتِهَا فَلَعَلَّهَا بِخَيْرٍ

Magdalene did not come
down today as usual, but
I hope she is well.
Manf. mag. 12, 11

but it is also found with two affirmative statements:

خَرَجَ قَوْمُكَ فَبَقِيتَ فِي الدَّارِ

Your people went away,
but you remained at home.
Hai. sir. 295, 19

قَدْ هَمَّ خَلِيلٌ ثَلَاثَ مَرَّاتٍ أَنْ —
فَكَانَتْ رَاحِيلُ تَصَدُّهُ بِلُطْفٍ

Three times Khalil had
decided to...but Rachel
had dissuaded him gently.
Gibr. I, 173, 1

كَانَ الْعِيدُ فِي الْإِسْلَامِ هُوَ عِيدُ
الْفِكْرَةِ الْعَابِدَةِ فَاصْبَحَ عِيدُ الْفِكْرَةِ
الْعَابِثَةِ

The holiday in Islam
used to be a holy day
for meditation and wor-
ship, but it has become
a day of frivolous thoughts
Raf. wah. I, 35, 7

h) ف, like وَ, may precede a direct question
when it is logically related to a preceding situation
or statement; it will either precede or follow the
interrogative particle as seen in Vol. I, § 41ff.:

فَاعَاذًا تَفْعَلُ إِذْ ذَاكَ أَيُّهَا الرَّجُلُ؟

And what will you do then,
O Man? Gibr. I, 110, 2

فَلِمَاذَا يَمْنَعُ النَّاسُ الْخُبْزَ مِنِّي؟

Why did people refuse to
give me bread?
Gibr. II, 164, 13

Note the following construction:

أَلَا فَانْظُرْهَا مُتَّكِئَةً عَلَى سَاعِدِهِ

Why, look at her leaning
on his arm. Gibr. I, 211, 2

أَلَا فَاعْلَمْ يَا هَذَا أَنَّ —

Hey you! Don't you know
that....
Hak. sul. 16, 10

Note also:

طَفِقَ — يُفَكِّرُ فِيمَا يَصْنَعُ بِهِمْ
أَفَيَقْتُلُهُمْ أَمْ يَأْخُذُ مِنْهُمْ الْفِدَاءَ؟

He began...thinking about
what to do with them:
whether to kill them or
to ask ransom from them.
Hai. sir. 271, 12

i) ف may also introduce the jussive of
the imperfect, preceded by the particle ل, as an
expression of an indirect command.

In this combination, ل always loses its final
vowel according to Arabic grammarians (see Vol. I,
§ 26):

أَوَّلًا فَلْيَأْتُوا بِالْقِطَاطَيْنِ

First, let them bring the
two cats!
Raf. wah. I, 58, 5

فَلْنَذْهَبْ إِلَى عَالَمِنَا

Let's go [back] to our
world. Hak. ahl. 72, 10

فَلْيَكُنْ مَا أَرَادَ اللَّهُ

God's will be done.
Manf. sha'. 162, 14

j) As a consequence of the progression stated by **فَ**, this conjunction may focus attention on, and even emphasize, the main idea when it occupies a secondary position following another statement. In many of these cases, its function seems to be at times more that of an adverb than of a real conjunction. We see this, for example, when the first sentence in a coordinate construction is intended as a mere statement which introduces or presents circumstances surrounding the sentence following:

سَمِعَتْ مَرْيَمُ هَذِهِ الْكَلِمَاتِ
فَاهْتَزَّتْ قَامَتَهَا

When Mary heard these words,
her body trembled.
Gibr. I, 177, 17

(اللُّغَةُ) هِيَ الْفُصْحَى الَّتِي ظَهَرَ
الْإِسْلَامُ فَوَجَدَهَا كَامِلَةً النَّمُو

It is the classical (language) which Islam, at its appearance, found fully developed.
Khal. (Br. II) 6, 4

It may also introduce a sentence after a noun has been mentioned as an anacoluthon (see Vol. II, § 180). This is frequently the case after mention of the subject has been made:

أَنَا فَلَسْتُ أَدْرِي —

I, I do not know....
Raf. wah. I, 11, 17

أَنَا فَقَدْ كُنْتُ أَجْرُ عَرَبَةِ الْقَمَامَةِ
وَالْأَقْدَارِ

I, I was pulling the cart of garbage and dirt.
Raf. wah. I, 346, 13

كُلُّ مَا عَدَا ذَلِكَ فَخَرَفَةٌ يَعْرِفُهَا
الْجَمِيعُ

[All beside this] Everything else is a fable everybody knows.
Hak. sheh. 75, 7

but also with nouns other than the subject:

أَنْعَمَ اللَّهُ سَاءَكَ — وَأَنْتَ
فَأَنْعَمَ اللَّهُ سَاءَكَ

"Good afternoon [to you]."
"[To you, too] Good afternoon."
Raf. wah. I, 161, 12

(On the use of **فَ** as a correlative particle after **أَنَا**, see Vol. III, p. 196.)

The use of **فَ** to introduce the main part of the sentence is especially frequent after an adverbial modification—whether adversative, temporal, or circumstantial—which is expressed at the beginning of the sentence. In these instances, **فَ** emphasizes the main aspect of the sentence:

فَوْقَ ذَلِكَ فَبَدَشَقُّ بَعِيدَةٌ جِدًّا
عَنْ خُرَاسَانَ

Besides that, Damascus was very far from Khurasan.
Amin duh. I, 180, 13

وَإِذَنْ فَهُوَ يَذْهَبُ إِلَى الْكِتَابِ
لَا لِيَقْرَأَ وَلَا لِيَحْفَظَ

Then he goes to school neither to read nor to learn. Hus. ayy. I, 61, 1

وَالآنَ فَإِلَى أَيْنَ نَحْنُ نَسِيرُ؟

Now, where are we going?
Qutb (Br. II) 161, 3

وَمَعَ ذَلِكَ فَالتَّارِيخُ يُعِيدُ نَفْسَهُ
فِي الْقَلْبِ

In spite of that, history repeats itself in the hearts [of men].
Raf. wah. I, 38, 8

وَمَعَ ذَلِكَ فَإِنَّ أَبَاكَ يَبْدُلُ —

However, your father would take any pains....
Hus. ayy. I, 145, 13

وَلِذَلِكَ فَإِنَّهُ يَذْهَبُنِي أَنْ —

For this reason, it surprises me that....
Mah. qah. 166, 9

فَضْلًا عَنْ ذَلِكَ فَقَلْبُهَا كَانَ
يَحْدِثُهَا دَائِمًا —

Besides that, her heart was still telling her....
Mah. qah. 163, 1

وَعَلَى ذَلِكَ فَقَدْ قَنَّا بِتَطْهِيرِ
أَنْفُسِنَا

Accordingly, we had purified ourselves.
al-Raf. (Zy.) 19, 9

وَعَلَى الرَّغْمِ مِنَ الْعَذَابِ الَّذِي
يَلَاقِيهِ فَهُوَ يَتَمَنَّى أَنْ تَدْوَمَ الْحَالُ
عَلَى مَا هِيَ

In spite of the punishment that he met at home, he wanted things to remain as they were.
'Aww. (Br.) 12, 17

مِنْ شَيْءٍ —

Therefore [From there]....
al-Raf. (Zy.) 19, 2

Note the formular phrase:

بَعْدُ فَا —	Now, then, now to our topic.... Raih. mul. 30,14; Manf. mag. 10,12
وَبَعْدُ فَأَنَا فِي هَذِهِ الصَّفَحَاتِ لَا أَصْنَعُ —	Now, in these pages I shall not do.... Raf. wah. III,4,9

Hence, **فَ** is also frequently used to introduce a main clause after statements intended as modifications (temporal, modal, etc.) of the main clause:

وَلَكِنْ مَذْ جِئْنَا الْكَهْفَ فَتَحْنُ لَا نَفَكِّرُ فِي غَيْرِ —	But, since we came to the cave, we have only been thinking about.... Hak. ahl. 25,1
---	--

مَا دَامَ الْمُسْتَقْبَلُ يُغَيِّرُنَا فَمِنْ الْمُسْتَقْبَلِ أَنْ نَتَحَدَّثَ —	As long as the future interests us, then it is of the future that we speak.... Hind. (Zy.) 32,15
--	---

أَنَّهُ حِينَ يَصْدُرُ الْأَرِيبُ كِتَابًا لِلشَّعْبِ فَإِنَّمَا يَصْدُرُ نَفْسَهُ	that when a writer publishes a book for the people, he expresses his [own] spirit. Musa adab. 10,6
--	---

يَتَمَنَّى أَنْ لَوْ أَنْفَجَرَتِ الْأَرْضُ تَحْتَ قَدَمَيْهِ فَهَوَى فِي أَعْمَاقِهَا أَبَدَ الْآبِدِينَ	wishing that the earth would open under him and that he would drop into its bottom forever. Manf. sha'. 115,3
---	--

It is also used after adversative statements:

وَمَعَ أَنَّ ثَوْبَةَ لَمْ تَرْضِعْهُ إِلَّا أَيَّامًا فَقَدْ ظَلَّ يَحْفَظُ لَهَا حَقِيرَ الْوَدِّ	Although Thuwaiba only nursed him for a few days, he always retained a great affection for her. Hai. sir. 109,20
---	--

(On the uses of **فَ** before the main clause after **إِذَا** and in conditional constructions, see Vol. III, p. 361f.)

Since **فَ** aids in expressing development in the narrative, as stated above, it may introduce the subordinate clause when this precedes the main clause:

مَعَ ذَلِكَ فَإِنْ شِئْتَ صَنَعْتُ لَكَ أَقْرَاصًا عَجِيَّةً	But if you wish, I can make some wonderful loaves for you. Mah. zuq. 215,19
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It may also coordinate series of clauses:

أَتَى مِنْذُ عَامٍ كَانَ قَدْ أَوْفَدَنِي دَاقِيَانُوسُ فَبِئْتُ عَنْ بَيْتِي أَرْبَعَةَ أَيَّامٍ فَلَمَّا عُدْتُ حَمَلْتُ مَعِيَ إِلَى وَلَدِي مِنَ الْهَدَايَا مَا سَرَّ بِهِ سُرُورًا حَتَّى إِنَّهُ قَالَ —	The year when Dacianus sent me as his delegate to the provinces, I was absent from home four days; when I came back, I had brought some gifts with me for my son that pleased him so very much that he exclaimed.... Hak. ahl. 62,5
---	--

فَ may also coordinate a series of subordinate verbs, e.g., a sequence of verbs following the particle **أَنْ**:

إِنِّي لَا أَخْشَى لَوْ حَدَّثْتُكَ بِمَا عَرَفْتُ مِنْ أَمْرِ أَبِيكَ حِينَئِذٍ أَنْ يَمْلِكَكَ الْإِسْفَاقُ وَيَأْخُذَكَ الرَّأْفَةُ فَتَجْهَشَ بِالْبَكَاءِ	I am afraid that if I tell you what I know about the condition of your father at that time, pity and compassion will overwhelm you and you will start crying. Hus. ayy. I,146,14
--	---

فَ may also be used to introduce an action which is intended as the aim of a previous action, or which is the logical result of an action designed to achieve such a consequence. In this case, **فَ** is always followed immediately by a verb in the subjunctive, to which **فَ** is prefixed. The meaning of this construction is only to some extent equivalent to an English final clause:

وَلَيْتَ جَمِيعَ الْأَلَمِمْ تَنْتَقِلَ مِنْ أَمْعَائِهِمْ إِلَى قُلُوبِهِمْ فَيَسْتَرِيحُوا	I wish all their pains would migrate from their stomachs to their hearts so that they could find some rest. Manf. sha'. 209,
--	--

أَلَّا يَسْمِعَا نَزْعَ الشَّيْطَانِ فَيَأْكُلَا
مِنَ الشَّجَرَةِ

not to listen to the insinuations of the devil [urging] them to eat from the tree. Hai. sir. 5,4

لِمَ لَا تَذْهَبُ إِلَى الْغَارِ فَتَأْتِي
بِهَؤُلَاءِ الْقِدِّسِينَ ضِيُوفًا كِرَامًا
عَلَى قَصْرِنَا؟
عَسَى أَنْ اللَّهُ يَعْلِمَنَا فَتَعْدِلَ
وَيُؤَدِّبَهُمْ فَيَعْدِلُوا

Why don't you go to the cave to bring these saints as honored guests to the palace? Hak. ahl. 52,11

May God instruct us so that we understand and teach them to become just. Raih. mul. 65,15

أَنَا أَبْكِيهِمْ فَيَلْغُ مَحْمدًا وَأَصْحَابَهُ
فَيَسْتَمْتُوا بِنَا؟

Should I cry for them so that Mohammed and his friends learn of it and he rejoices at our misfortune? Hai. sir. 276,14

أَنْ يُعْطُوا كُلَّ فِتْيٍ سَيْفًا صَارِمًا
بِتَارًا فَيَضْرِبُوهُ جَمِيعًا ضَرْبَةً رَجُلٍ
وَاحِدٍ — وَلَا يَقْدِرُ بَنُو عَبْدِ مَنَافٍ
عَلَى قِتَالِهِمْ جَمِيعًا فَيَرْضَوْا فِيهِ
بِالدِّيةِ

that they should give every youth a very sharp sword so that they could slay him as a single man... and the Banu Abd al-Manaf would not be able to fight against them all and so they would have to accept the blood money. Hai. sir. 209,9

أَنْ يَذْهَبَ إِلَى الْحَكَمَةِ فِي كُلِّ
صَبَاحٍ فَيَقْرَأَ عَلَى الْقَاضِي بَابًا مِنْ
أَبْوَابِ الْأَلْفِيَّةِ

to go to the court house every morning to recite a chapter of the *Alfiyya* to the judge. Hus. ayy. I,74,1

وَلَا تَأْخُذْ هَذَا أَلَوْجَهَ الْحَزِينِ
فَتَحْزَنَ أَخَاكَ

Don't show such a sad face, for you will make your brother unhappy. Hus. ayy. I,140,4

أَشْطَرُّوهُ فَلَا يَكُونُ لِي وَلَا لِغَيْرِي

Do divide him up, so that he will not be mine nor anybody else's. Hak. sul. 29,5

§ 197 نَم

A نَم emphasizes the sequence existing between two structurally independent statements as an interval, contrary to فِ which stresses the connected series; thus, before نَم, a pause or an interval in the narrative is to be understood.

The following examples will clarify the differences among the three coordinate conjunctions وَ , فِ and نَم (also see the section above on فِ):

وَكَانَ عَمِّي الْحَاجُّ عَلَى يَتَكَفَّفِ
الْتَقَوَى وَالْوَرَعَ وَيُظْهِرُ ذَلِكَ إِلَى
أَقْصَى مَا يُظْهِرُ النَّاسُ تَكَلُّفَهُمْ
وَتَصَنُّعَهُمْ يَبْدَأُ بِهَذِهِ الْغَزْوَةِ الَّتِي
يَجِدُّهَا فِي الثَّلَاثِ الْأَخِيرِ مِنْ كُلِّ
لَيْلَةٍ فَيَخْرُجُ مِنْ غُرْفَتِهِ صَاحِبًا صَائِعًا
يَذْكُرُ اللَّهَ وَالتَّسْبِيحَ بِحَمْدِهِ ضَارِبًا
الْأَرْضَ بِعَصَاهُ حَتَّى يَبْلُغَ مَسْجِدَ
سَيِّدِنَا الْحَسَنِ فَيَقْرَأُ فِيهِ وَدَ
السَّحَرِ وَيَشْهَدُ فِيهِ صَلَاةَ الْفَجْرِ
ثُمَّ يَعُودُ مَتَمِّتًا مَهْمَهَا مُدَاعِبًا
الْأَرْضَ بِعَصَاهُ فَيَسْتَوِيحُ فِي غُرْفَتِهِ

Uncle Ali al-Hajj used to affect devoutness and piety and show this to the greatest extreme in affectation and mannerism. It began with this "raid," which he would renew toward the end of every night, for he would leave his room, roaring his prayer and praise to God, beating the ground with his stick until he reached the mosque of our Lord Husain. There he would recite his private dawn prayer and attend the public one. Then he would return, mumbling and grumbling, playfully stroking the ground with his stick, and would retire to his room. Hus. ayy. II,46,8

فَإِذَا فَرَّغُوا مِنَ الْفَدَاءِ أَنْصَرَفُوا
عَنْهُ فَنَامَ حَيْثُ هُوَ ثُمَّ نَهَضَ
فَتَوَضَّأَ

When they had finished eating, they departed and he slept where he was; later he would wake up and perform his ablutions. Hus. ayy. I,90,6

هُنَا دَقَّ الْجَرَسُ ثَلَاثَ دَقَّاتٍ
ثُمَّ أَرْتَفَعَ الْبِسَارُ فَظَهَرَ مُونِقُهَا
عَلَى الْمَسْرَحِ

At that moment, the bell sounded three times; then the curtain rose and Monfleury appeared on the stage. Manf. sha'. 36,14

رَفَعَتْ الْوَالِدَةُ رَأْسَهَا وَأَصغَتْ
هَنِيئَةً ثُمَّ أَجَابَتْ —

[Her] mother lifted her head and listened, then she replied....
Gibr. I, 157, 4

ثُمَّ مَدَّ يَدَهُ فَصَبَّ الْخَادِمُ الْقَهْوَةَ
ثُمَّ صَبَّ لِي ثُمَّ لِلْحَضِرِ

Then he stretched out his hand and the servant poured the coffee; he poured then some for me and then for the others who were present.
Raih. mul. 63, 7

B As a consequence of its temporal meaning, **ثُمَّ** usually implies that the action of the preceding sentence has been completed, thus introducing a new event or situation:

اِشْتَرَيْتُ الْكِتَابَ بِثَمَنٍ غَالٍ ثُمَّ
اَنْتَعَيْتُ رُكْنًا فِي قَهْوَةٍ

I bought the book at a high price, then I went to a corner of a coffee house. Maz. (Zy.) 1, 4

إِنَّهُ وُلِدَ فِي لُبْنَانَ وَقَضَى فِيهِ
صِبَاهَهُ وَقَسَمًا مِنْ شَبَابِهِ ثُمَّ عَادَ
إِلَى بِلَادِهِ وَرَأَى الْبَحْرَ

that he had been born in Lebanon and spent his childhood there and a part of his youth; then he went back to his country beyond the sea.
Nu'. kan. 10, 15

وَأَعْطَى كُلَّ وَاحِدٍ رَفْشًا ثُمَّ دَعَاهُمْ
وَشَأْنَهُمْ

Give each of them a shovel and let them alone.
Gibr. III, 11, 18

أَنْتَكَ دَرَسْتَ الْكَمَنَجَةَ فِي إِطَالِيَا
ثُمَّ عُدْتَ إِلَى بِلَادِكَ

that you studied violin in Italy and afterward returned to your own country. Nu'. liq. 14, 3

هَذَا بِالْفَرَنْسِيَّةِ مِنْ رَجُلٍ كُنْتُ
أَجْهَلُهُ ثُمَّ قِيلَ لِي إِنَّهُ خَطِيبٌ
بِهَاءُ

This was said in French by a man I didn't know; later I was told that he was Baha's fiancé.
Nu'. liq. 38, 6

C It is frequently used in repetitions to achieve an emphatic effect:

يُصَحِّبُهُمْ صَبَاحَهُمْ ثُمَّ يَفَارِقُهُمْ
لِيُصَلِّيَ الْجُمُعَةَ ثُمَّ يَصَحِّبُهُمْ حَتَّى
وَجِبَتْ الْعَصْرُ فَيَفَارِقُهُمْ لِحَظَةٍ ثُمَّ
يَعُودُ إِلَيْهِمْ فَيُشَارِكُهُمْ فِي عَشَائِهِمْ

He would visit with them in the morning, then would leave them to say his [Friday] prayers, then visit them [again] until the afternoon prayer was due, when he would leave them for a while; afterward, he would return [once more] to dine in their company.
Hus. ayy. II, 46, 2

كَثُرَ الطَّاحُونُ عَلَى عَيْنَيْهِ غَطَاءً يَدُورُ
ثُمَّ يَدُورُ ثُمَّ يَدُورُ وَهُوَ يَحْسَبُ أَنَّ —

as a miller's ox which, blind-folded, turns and turns around thinking that....
Hak. sheh. 144, 16

كَانَتْ وَهِيَ الْقَائِضَةُ عَلَى زَمَانِ الْحَدِيثِ
تَدَخِّنُ السِّيكَارَةَ تَلَوُّ السِّيكَارَةَ ثُمَّ
تَنْهَضُ عَنِ الدِّيْوَانِ فَتَتَخَطَّرُ فِي الْقَاعَةِ
ثُمَّ تَجْلِسُ وَتَرْفَعُ رِجْلًا عَلَى رِجْلِ وَهِيَ
تَتَكَلَّمُ ثُمَّ تَتَكَلَّمُ بِدُونِ انْقِطَاعٍ

Since she was completely emancipated, she was smoking one cigarette after another. She would get up from the sofa and stride back and forth in the room, then sit down again, cross her legs, talking without interruption.
Raih. mul. 19, 4

D **ثُمَّ** may also introduce a logical sequence; in this case, it always has an emphatic character:

عَجِبْتُ لِي كَيْفَ أَتْنِي اسْتَسَلَّمْتُ
لِإِرَادَتِهِ بِثُلِّ تِلْكَ السَّهْوَلَةِ —
ثُمَّ مَا أَبْطَنِي بَلْ مَا أَجْهَلَنِي، أَعَاهِدُهُ
أَلَّا أَبُحَّ لِإِنْسَانٍ بِزِمَارَتِهِ

I was amazed at myself for having surrendered so easily to his will; furthermore, how naïve and how stupid of me to have promised not to say a word about his visit.
Nu'. liq. 21, 4

هِيَ دِينِيَّةٌ مِنْ حَيْثُ أَنَّهَا تُلْغِي
الْغَيْبِيَّاتِ الَّتِي يَرْتَكِزُ عَلَيْهَا الدِّينُ
ثُمَّ أَيْضًا تَأْخُذُ مَكَانَ الدِّينِ فِي
تَعْيِينِ الْأَخْلَاقِ وَالْقِيَمِ الْإِنْسَانِيَّةِ
ثُمَّ هِيَ فَلَسْفِيَّةٌ —

It is religious, for it
does away with the secrets
on which religion is
based, and then, [because]
it also takes the place
of religion in determining
virtues and human values,
it is also philosophical....
Musa adab. 107,16

Thus the sentence following **ثُمَّ** is frequently
introduced by **إِنَّ**:

ثُمَّ إِنَّ قُرَيْشًا اقْتَسَمَتْ جَوَانِبَ
الْبَيْتِ أَرْبَعَةً

Then the Koreish divided
the sides of the Ka'aba
into four.
Hai. sir. 125,10

ثُمَّ إِنَّهَا مَرَضَتْ مِنْ بَعْدِ ذَلِكَ
مَرَضًا شَدِيدًا

Afterward, she became
seriously ill.
Hai. sir. 358,22

It may also connect a series of subordinate clauses
with the same effect:

مَا زَالَ يَتَحَبَّطُ وَيَتَشَبَّثُ وَيُظْهِرُ
ثُمَّ يَخْتَفِي وَيَتَحَرَّكُ ثُمَّ يَسْكُنُ
حَتَّى —

He went on struggling and
clinging, appearing and
disappearing, moving and
[at times] standing still
until.... Hus. ayy. I,25,7

كَانَ يَأْمُرُ خَادِمَهُ أَنْ يَعِدَّ لَهُ
طَعَامَهُ فِي هَذَا النَّفَقِ ثُمَّ يَخْرُجُ

He used to order his ser-
vant to prepare his meal
for him in this room
[underground] and then
to get out.
Hus. ayy. I,21,6

E Since **ثُمَّ** introduces development in the nar-
rative, it will precede the dependent clause when this
precedes the main clause:

ثُمَّ لَمَّا وَقَعْتُ مَرِيضًا أَكْتَفُوا بِأَنْ —

Then, when I became sick,
they were satisfied with....
Qud. (Br.) 48,4

ثُمَّ إِذَا وَجَبَتِ الْمَغْرِبُ أَتَاهُمْ فِي
صَلَاتِهِمْ

Then, when the sunset
prayer was due, he would
lead them in it.
Hus. ayy. II,46,5

§ 198 ADVERSATIVE CONSTRUCTIONS

A In Arabic, adversative constructions are very
frequently coordinated by the conjunctive particle **وَ**;
only the adversative meaning of the two propositions
will reveal the actual nature of the construction:

إِنَّكَ الْيَوْمَ تَجْهَلِينَ وَغَدًا تَعْلَمِينَ

You do not know today,
but you will tomorrow.
Manf. mag. 46,3

جَارٌ وَتَفْعَلُ كَالْغَرِيبِ!

You are a neighbor, yet
you act like a stranger!
Mah. zuq. 54,18

(For additional examples, see Vol. III, p. 19.)

Similarly, two sentences connected by the con-
junction **فَ** may also have an adversative meaning:

سَمِعَ الصَّبِيُّ هَذَا الْكَلَامَ فَلَمْ
يُحَدِّثْ وَلَمْ يَكْذِبْ

The boy heard it but he
did not believe nor dis-
believe. Hus. ayy. I,138,6

(For further examples, see Vol. III, p. 29.)

B Usually, however, an adversative sentence will
be introduced by one of the adversative particles **لَكِنْ**
or **لَكِنْ**. Their function is actually only to present
an adversative proposition, without having any con-
necting value; hence, they are also very frequently
preceded by the connective conjunction **وَ**.

Arab grammarians, in explaining these two par-
ticles, present **لَكِنْ** as the basic form governing a
noun in the accusative. From it, **لَكِنْ** has been de-
rived as its "lightened" form. However, they do not
go into the details of any differences in their use
and meaning.

Reading unvocalized texts, it is not always pos-
sible to determine which one is meant, and while only
لَكِنْ may be used immediately preceding a verb, it
cannot be stated that the opposite is the rule, that

is to say, that only **لَكِنَّ** should be used preceding a noun. Moreover, as we have already seen (see Vol. II, § 109), the noun in the accusative governed by the particle does not necessarily follow immediately after the particle. Very frequently, only the style seems to be the determining reason for using either one.

In general, we may say that **لَكِنَّ** presents a statement in adversative coordination to one which is precedent. **لَكِنْ**, on the other hand, stresses the function of one part within a sentence in an adversative relationship to another sentence. Hence, the most important structural differences between both particles are:

- a) **لَكِنَّ** must introduce a complete sentence to which the particle belongs.
- b) **لَكِنْ** may or may not introduce a complete sentence.
- c) **لَكِنْ** does not belong structurally to the following sentence, as one can see, for example, when the particle introduces interrogative sentences (see below).

Their meaning, however, seems to be very much the same and, in most cases, the use of either one appears to be determined by the structure of the sentence to follow, which, as we have stated in the introduction above, can at times be based on stylistic reasons only.

§ 199 **لَكِنْ**

As we have mentioned, **لَكِنَّ** emphasizes the adversative function of a noun (which is in the accusative case) in relation to a precedent statement or situation. The noun governed by **لَكِنَّ** does not have to follow immediately after the particle; however, a verb cannot be placed between the particle and the noun it governs (see Vol. II, § 113):

كَانَ مِنْ أَوَّلِ أَمْرِ طَلْعَةً —
وَلَكِنْ حَابِرَةٌ وَاحِدَةٌ حَدَّتْ مَيْلَهُ
إِلَى الْإِسْطِطْلَاحِ

He had always been very curious... but something [happened that] set bounds to his inquisitiveness.
Hus. ayy. I, 19, 1

(وَحَفِظَ إِلَى ذَلِكَ كُلَّهُ الْقُرْآنَ)
وَلَكِنَّهُ لَا يَعْرِفُ كَيْفَ حَفِظَ الْقُرْآنَ

[And beside this he memorized the whole Koran]
But he does not know how he memorized the Koran.
Hus. ayy. I, 28, 1

كَانَ مُقْتَنِعًا أَنَّ أَبَاهُ سَحَقَ وَأَنَّ
سَيِّدَنَا كَاذِبٌ وَلَكِنَّهُ لَمْ يَقُلْ شَيْئًا

He was convinced that his father was right and that the schoolteacher was lying, but he did not say a word.
Hus. ayy. I, 44, 3

إِنَّ الشَّاعِرَ لَا يَكْذِبُ وَلَكِنَّهُ يَقُولُ
مَا لَا يَعْنِيهِ الْأَعْيَاءُ فَيُظَنُّونَهُ كَاذِبًا

A poet never lies, but he says what the ignorant cannot understand so they think he is a liar.
Manf. sha'. 56, 3

إِنَّهُنَّ سَفِيَرَاتُ الْعِلْمِ لَا الْهَوَى
— وَلَكِنَّ اللَّهَ خَلَقَهُنَّ لِئَكُنَّ سَفِيَرَاتِ
الْهَوَى

"They are ambassadresses of knowledge not of love... Yet God created them to be ministers of love."
Mah. qah. 5, 18

ظَهَرَ أَدَبٌ يَكَادُ يَكُونُ شَعْبِيًّا فِي
قَصَصِ الرِّحَالِ بَلْ صَارَ شَعْبِيًّا
خَالِصًا فِي كِتَابِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ
مَثَلًا وَلَكِنَّ الشُّعُوبَ كَانَتْ لَا تَزَالُ
فِي التَّرَابِ

Then there appeared a [type of] literature about travel stories that was almost popular; it really did become popular literature with the *Arabian Nights*, for example. But the masses remained unenlightened. Musa adab. 6, 12

لَسْتُ أَذْكُرُ شَيْئًا مِمَّا قَالَ لَكِنَّ
لَنْ أَنْسَى —

I don't remember anything of what he said, but I will never forget....
Hak. ahl. 21, 5

لَمْ يَكُنْ شَيْءٌ مِمَّا سَمِعَ بِالْجَدِيدِ
عَلَيْهِ وَلَكِنَّهُ أَحْنَتْهُ كَانَمَا سَمِعَهُ
أَوَّلَ مَرَّةٍ

What he heard was not news to him; however, it embittered him as though he were hearing it for the first time.
Mah. qah. 81, 19

- أَرَادَ أَنْ يَتَكَلَّمَ وَلَكِنَّهُ لَمْ يَدْرِ مَاذَا يَقُولُ
He wanted to speak, but he did not know what to say. Mah. qah. 133,7
- لَكِنَّ عَمَّهُ أَبَا طَالِبٍ كَانَ كَمَا قَدَّمْنَا حَلِيفٌ فَقَرَّ كَثِيرٌ عِيَالٍ
but his uncle, Abu Talib, was, as we have mentioned, poor and had a large family. Hai. sir. 120,14
- لَكِنِّي لَمْ أَكُنْ أَعْرِفُ أَنْ —
But I did not know that.... Din (Zy.) 3,19
- لَكِنَّ لِلْأَرْضِ وَلِلْحَيَاةِ سُنَنًا ثَابِتَةً —
But Earth and Life have firm laws which.... Hai. sir. 131,8

لَكِنَّ always introduces a complete sentence; thus when an adversative relationship is to be established between two objects or circumstances of the same action, the sentence must be repeated:

- أَنَا لَا أَخَافُ عَلَى نَفْسِي مِنَ السَّطْرَانِ لِأَنَّ الْفَرِيقَ لَا يَخْشَى الْبَلَلَ وَلَكِنِّي أَخَافُ عَلَيْكَ
I am not afraid of the bishop for my own sake, for when one has drowned, one is not afraid of getting wet, but I do fear for you. Gibr. II, 78,19

Note the following:

- لَكِنَّمَا شَقَّ عَلَى مُحَمَّدٍ أَنْ يَعُودَ أَذْرَاجَهُ دُونَ أَنْ يَصِيبَ مِنْ ثَقِيفٍ شَيْئًا
But [what] grieved Mohammed [was] to return without getting anything from Thaqif. Hai. sir. 435,9

Note also that the accusative introduced by لَكِنَّ may be a pronoun of general reference (ضَمِيرُ الشَّانِ) (See Vol. II, § 113 for a discussion of this.)

- وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً وَحَنَانًا
but love fills the heart with compassion and tenderness. Manf. mag. 34,14

§ 200 لَكِنَّ

لَكِنَّ must be used in any other case when the grammatical structure of the sentence does not allow the use of لَكِنْ, e.g., when the particle is followed by a verb:

- لَكِنَّ كُلَّ هَذَا وَلَكِنْ لَيْسَ لَكَنْ أَنْ —
You can do all this, but you cannot.... Manf. sha'. 44,16
- وَلَكِنْ سَوْفَ يَظْهَرُونَ
but they will appear. Hak. ahl. 48,14
- لَمْ أَتَبَيَّنْكُمْ أَوَّلَ الْأَمْرِ لَكِنْ سَمِعْتُ أَحَدَكُمْ —
I did not pay much attention to you at first, but I heard one of you.... Hak. ahl. 12,9

The use of لَكِنَّ is usually preferred whenever the adversative relationship of the construction is based on the statement of the new sentence as a whole or on the situation it introduces rather than on a particular part:

- أَنَا أَعْفِيكَ الْيَوْمَ مِنَ الْقِرَاءَةِ وَلَكِنْ أُرِيدُ أَنْ آخُذَ عَلَيْكَ عَهْدًا
I will excuse you today from reciting, but I want you to make a vow to me. Hus. ayy. I, 45,7

الْفُؤْسُ فِي الْعَصْرِ الْعَبَّاسِيِّ الْأَوَّلِ كَانَ لَهُمْ نَفُوذٌ كَثِيرٌ وَلَكِنْ لَيْسَ مَعْنَى هَذَا أَنْعِدَامُ نَفُوذِ الْعَرَبِ كَانَتْ أَعْظَمُ الْمَنَاصِبِ كَالْوِزَارَةِ فِي يَدِ الْفُؤْسِ وَلَكِنْ كَانَ الْخَلِيفَةُ عَرَبِيًّا هَاشِمِيًّا
During the first Abbasid period, the Persians had great influence, but it did not mean the destruction of Arabic authority. The most important post, [as] that of Vezir, was in Persian hands, but the Caliph was an Hashimi Arab. Amin duh. I, 37,1

- إِنَّا نَعْرِفُ أَيْنَ بَيْتُكَ .. لَكِنْ نَسْأَلُكَ ضَارِعِينَ أَلَّا تَفَارِقَنَا إِلَهَ السَّاعَةِ
We do know where your house is, but we beg of you humbly not to leave us now. Hak. ahl. 65,6

Thus, **لَكِنْ** is very frequently used before an interrogative sentence to express its adversative relationship to a preceding statement or situation:

لَكِنْ هَلْ اسْتَطَاعَ رَجُلٌ حَتَّى الْآنَ أَنْ يَقْتُلَ عَبْدًا؟ But has any man been able till now to kill a servant? Hak. sheh. 109,12

هُوَ الْمَسِيحُ شَاءَ لَكُمْ النِّجَاةَ — نَعَمْ وَلَكِنْ أَيْةَ نَجَاةٍ هَذِهِ الَّتِي تَفْصِلُ بَيْنِي وَبَيْنَ امْرَأَتِي وَوَلَدِي؟ "Christ wanted to save both of you."... "Yes, of course. But what kind of salvation is this which separates me from my wife and child?" Hak. ahl. 17,12

وَلَكِنْ مَا الْأَمِيرُ؟ But what is space? Hai. sir. 131,7

وَلَكِنْ أَحَقًّا أَنْ — ؟ But is it true that...? Hai. sir. 174,10

Note that **لَكِنْ** may be used, when the situation requires it, before a noun or a nominal sentence:

(كُلُّ هَذَا حَسَنٌ —) وَلَكِنْ هِيَ لِمَاذَا يُجِيبُهُ إِلَى طَلِبِهِ؟ [All this is all right....] But, she, why did she accede to his request? Hak. ahl. 88,2

مَا أَحْسَنَ مَلَأَسِ النَّاسِ الْآنَ وَلَكِنْ أَعْجَبَ مِنْ ذَلِكَ أَنْ يَتِمَّ لَكَ هَذَا كُلُّهُ فِي بَضْعَةِ أَيَّامٍ⁶ How beautiful people's clothing is now, but more astonishing is that you could accomplish all this in only a few days. Hak. ahl. 63,4

وَلَكِنْ هُوَذَا نَفْسِي تَهَمِسُ الْآنَ أَسْمَاءَ ذَلِكَ التَّامُوسِ Yet my soul now whispers the names of this Law. Gibr. II,193,11

Unlike **لَكِنْ**, **لَكِنْ** may introduce a member of a sentence in adversative relation to one mentioned in the preceding sentence:

6. The vowels are indicated in the original printed text.

فِي الرَّبِيعِ لَا يُضِيءُ التُّمُّ فِي الْأَعْيُنِ وَخَدَهَا لَكِنْ فِي الْقُلُوبِ أَيْضًا

In spring, light not only illuminates the eyes, but hearts also; and air not only enters the breast but emotions as well. Raf. wah. I,40,1

لَيْسَ تَفَاضُلُ النَّاسِ فِيهَا بَيْنَهُمْ بِأَبَائِهِمْ وَأَحْسَابِهِمْ وَلَكِنْ بِأَفْعَالِهِمْ وَأَخْلَاقِهِمْ

Comparison of individuals should not be based on their ancestors or noble descent, but on their actions and virtues. Amin duh. I,53,9

Note that the adversative part introduced by **لَكِنْ** may be presented, even before its counterpart in the sentence, as a parenthetical expression:

هَنَا أَشْتَدَّ غَضَبُ الشَّيْخِ وَلَكِنْ عَلَى سَيِّدِنَا لَا عَلَى الصَّبِيِّ There the old man became increasingly angry, but with the schoolteacher, not with the boy. Hus. ayy. I,61,1

As we have seen in the above examples, **لَكِنْ** actually precedes the sentence without having any ties which might structurally connect the particle with the sentence. Hence, Arabic may use this particle to introduce clauses in adversative relationship to the preceding situation or statement, even in cases when the subordinate precedes the main clause. In this instance, the main clause is introduced by the conjunction **وَ** or, at times, also by **وَأَوْ**:

وَلَكِنْ مَذْ جِئْنَا الْكَهْفَ فَتَعَنَّا لَا نَفْكَرُ فِي غَيْرِ مَنْ — But since we came to the cave, we haven't thought of anyone else except.... Hak. ahl. 25,1

وَلَكِنْ مَا دَامَ الْأَدَبُ فِي خِدْمَةِ الْمَجْتَمَعِ فَإِنَّهُ يَجِبُ أَنْ يَتَدَخَّلَ فِي شُكْلَاتِ الْمَجْتَمَعِ But as long as literature is at the service of human society, it must be incorporated into its problems. Musa adab. 4,8

وَلَكِنْ إِذَا فَاتَنِي حَظِّي مِنَ النَّسَبِ
فَلَا يَفُوتُنِي حَظِّي مِنَ الْمَعْرِفَةِ

But if my share of kinship was denied to me,
my share of knowledge was not. Amin duh. I, 52, 5

§ 201 بَلْ

بَلْ as an adversative particle introduces an element which implies (a) the negation of the preceding statement, e.g., "I think, rather, I believe"; (b) after a negative statement, an affirmative counterpart, e.g., "not because...but because"; (c) after an affirmative or negative statement, the range of the meaning may also be amplified: "this, even this." With any of the three meanings (a, b, or c), the particle may introduce a complete sentence —verbal or nominal:

لَمْ يَعْرِفْ أَحَدٌ لِهَذِهِ الْأُسْرَةِ
زَعِيمًا بَلْ لَمْ يَعْرِفْ أَحَدٌ كَيْفَ
هَبَطَتِ الْأُسْرَةُ مِنْ —

Nobody knew if this family had a head, nor even how it had come down from....
Hus. (Br.) 101, 1

الْمُؤَرِّخُ لَيْسَ نَاقِلًا فَقَسَبَ بَلْ هُوَ
أَيْضًا نَاقِدٌ لِمَا يَنْقُلُ مَحْضَ إِثْيَاهُ
لِلْمَعْرِفَةِ مَا يَنْطَوِي مِنَ الْحَقِّ

An historian is not simply a translator, he also examines the translations in order to ascertain the truth contained therein.
Hai. sir. 39, 24

(أَنْتِ لَسْتِ أَمْرَأَةً كَكُلِّ النِّسَاءِ)
بَلْ قَدْ لَا تَكُونِينَ أَمْرَأَةً

(You are not a woman like others) perhaps you are not [even] a woman. Hak. sheh. 57, 15

لَمْ يَكُنْ زَوْجِي لَصًّا بَلْ كَانَ
زَارِعًا —

My husband was not a thief; he was a farmer who.... Gibr. I, 136, 17

عَلِمْتُ مِنْهُ أَنَّهَا لَا تُحِبُّنِي بَلْ مَا
أَحْبَبْتَنِي قَطُّ فِي يَوْمٍ مِنْ أَيَّامِ
حَيَاتِي

from which I have learned that she does not love me; moreover, she never loved me all her life.
Manf. sha'. 238, 7

بَلْ also introduces any part of a sentence which could be considered as an elliptical construction and in which members common to both have been omitted. Since the particle does not have a governing function, the members it precedes, if nominal, will take the case required by the function they perform. Along with the elements it introduces, بَلْ may either follow the main clause, or be inserted in it parenthetically:

وَالَّذِي أَظُنُّهُ بَلْ أَعْتَقِدُهُ هُوَ أَنَّ
ذَلِكَ الشَّيْطَانَ عَلِقَ بِحَبِيبِهَا

What I think, rather, what I'm sure of, is that this devil loves her.
Nu'. liq. 33, 17

مَتَى كَانَ النَّبِيُّ قِسْمًا مِنَ الْحَيَاةِ
بَلْ مَادَّةَ لِمَعَانِيهَا الْجَدِيدَةِ —

Whenever the Prophet becomes a part of Life, or rather an element of its new meaning....
Raf. wah. III, 22, 3

وَلَكِنْ حَيَاتُهُ قِصَّةٌ بَلْ عَلَيْهِ تَسْمُو
عَلَى كُلِّ مَا كَتَبَ

But his life is a legend, rather [it is] a culmination which excels everything he wrote.
Musa adab. 177, 11

ضِدَّ هَذِهِ الْأَرَآءِ الَّتِي تَعَسَّفَةُ بَلْ
الْهَدَامَةِ

against these arbitrary, rather, most destructive, opinions.
Mand. (Br.) 2, 14

وَكَانَ مَا يَكْتُبُهُ لِلْخَاصَّةِ بَلْ
أَخَصِّ الْخَاصَّةِ

What he wrote was for the elite, and then only for the upper elite.
Musa (Zy.) 2, 16

وَالرَّاحَةُ لَا تَكُونُ لَنَا فِي السَّكُونِ
وَالْإِنْفِرَادِ بَلْ فِي الْإِجْتِمَاعِ وَالتَّبَدُّلِ

We shall not find rest in silence and solitude but, rather, in social exchange.
Raf. wah. I, 328, 3

إِنَّهَا لَيْسَتْ لَيْلَةً وَاحِدَةً —
بَلْ أَعْوَامًا

It has not been just one night...but years!
Hak. ahl. 83, 4

إِنِّي فِي هَذِهِ اللَّيْلَةِ بَلِّ فِي هَذِهِ
السَّاعَةِ عَلَى الْأَخْصِي لَا يَجْمَلُ بِي أَنْ
أَقَاتِلَ أَقَلَّ مِنْ هَذَا الْعَدُوِّ

Tonight, especially at this moment, it is not fitting for me to fight a smaller number than this! Manf. sha'. 73,10

بَلِّ may also introduce a subordinate clause:

كَانَ قَلِيلَ الْأَكْلِ لَا لِأَنَّهُ كَانَ
قَلِيلَ السَّيْلِ إِلَى الطَّعَامِ بَلِّ لِأَنَّهُ
كَانَ يَخْشَى أَنْ —

He did not eat much, not because he did not like food, but because he was afraid to....
Hus. ayy. I, 23, 3

§ 202 DISJUNCTIVE CONJUNCTIONS

In the same manner in which two or more elements within a sentence may be presented as excluding each other (see Vol. II, § 187), two sentences may also be related disjunctively.

Among the disjunctive constructions, the ones following an interrogative sentence deserve special attention.

Structurally they are simple interrogatives to which another interrogative member has been added. This disjunctive member has the function either of adding another possibility to the question asked — a simple disjunction — or of presenting a statement which excludes the preceding one completely — a dilemma.

The first part of an alternative interrogative construction is usually introduced by one of the interrogative particles used for questions concerning validity, هَلْ or أَمْ. The second part is introduced by a disjunctive conjunction, either أَوْ, usually for a simple disjunction, or أَمْ, generally signifying a dilemma.

In the modern press, an alternative interrogative question is frequently presented as two independent interrogatives separated by independent question marks; this, however, does not seem to influence either the meaning or the structure of the sentence.

§ 203 أَوْ

أَوْ is the general and most frequently used disjunctive conjunction. It can be found in any position when a disjunction is to be expressed; however, it can only be used in affirmative or interrogative sentences. In a series of more than two, the particle is repeated before each part, excluding the first:

إِذَا أَنَا سَافَرْتُ فَجِئْتُ إِلَى الْبَحْرِ
أَوْ نَزَلْتُ بِالصَّحْرَاءِ أَوْ حَلَلْتُ بِالْجَبَلِ
شَعَرْتُ —

Whenever I go on a journey to the seashore or to the desert or stop in the mountains, I feel....
Raf. wah. I, 51, 12

هَلْ أَتَاهَا كِتَابٌ أَوْ سَأَلَ عَنْهَا
أَحَدٌ؟

Have any letters come for her or has anybody asked for her?
Manf. mag. 248, 7

ثُمَّ انْفَتَلَ مِنْ مَكَانِهِ وَانْسَابَ بَيْنَ
الْأَشْجَارِ أَوْ صَعَدَ إِلَى غُرْفَتِهِ

Then he would go away from where he was and slip in amongst the trees or go up to his room.
Manf. mag. 3, 16

فَلَمَّا تَقَدَّمَتْ بِهِ السِّنُّ أَعْرَضَ عَنْ
التِّجَارَةِ أَوْ أَعْرَضَتْ التِّجَارَةُ عَنْهُ

When he grew older, he abandoned his trade, or, rather, his trade abandoned him.
Hus. ayy. II, 44, 16

كَانَ أَتْبَاعُ أَبِي حَنِيفَةَ فِي الْمَدِينَةِ
قَلِيلِينَ أَوْ لَمْ يَكُنْ لِأَبِي حَنِيفَةَ
فِي الْمَدِينَةِ أَتْبَاعٌ

Abu Hanifa's followers in the city were few, or, rather, he had no followers in the city.
Hus. ayy. I, 80, 14

عَلِمَتْ أَوْ لَمْ تَعْلَمْ؟

Does she know, or doesn't she? Hak. sheh. 21, 5

In a negative series of disjunctive sentences, all the members of the disjunction, except the first one, are introduced by لَا (see Vol. I, § 32).

أَوْ may also connect a sequence of two or more dependent clauses with a disjunctive meaning; the subordinating element may or may not be repeated in this case:

إِنْ أَرْتَفَعَتِ السَّفِينَةُ أَوْ انْخَفَضَتْ
أَوْ مَادَتْ فَلَيْسَ ذَلِكَ مِنْهَا وَحْدَهَا

When the ship [at sea] floats up and down or sways, it is not only because of her [buoyancy].
Raf. wah. I, 50, 12

كَانَ أَوْلَئِكَ الشَّبَابُ يُحِبُّونَهُ عَلَى
ذَلِكَ أَوْ يُحِبُّونَهُ مِنْ أَجْلِ ذَلِكَ
أَوْ قُلْ إِنَّهُمْ يُحِبُّونَ ذَلِكَ مِنْهُ أَشَدَّ
الْحُبِّ

These boys loved him in spite of that, or perhaps because of that, or better say that they loved that most in him.
Hus. ayy. II, 47, 3

مَخَافَةَ أَنْ يَضْطَرِبَ الْقَدْحُ مِنْ يَدِهِ
أَوْ أَلَّا يُحْسِنَ تَنَاوُلَهُ حِينَ يُقَدَّمُ إِلَيْهِ

for fear that he would upset the cup with his hand or that he would not reach properly for it when it was offered to him. Hus. ayy. I, 23, 11

بَلْ لِأَنَّهُ كَانَ يَخْشَى أَنْ يُوَصَفَ
بِالشَّرِّ أَوْ أَنْ يَتَفَاخَرَ عَلَيْهِ إِخْوَتُهُ

but because he was afraid to be viewed as gluttonous or to have his brothers make fun of him by winking at one another.
Hus. ayy. I, 23, 4

كَانَ يَكْرَهُ أَنْ يَضْحَكَ إِخْوَتُهُ أَوْ تَبْكِي
أُمُّهُ أَوْ يَعْلِمَهُ أَبُوهُ فِي هَذِهِ
حَزِينٍ

He loathed to have his brothers laugh or his mother cry or his father teach him with sad restraint.
Hus. ayy. I, 20, 9

§ 204 أَمْ

أَمْ generally introduces the second of two interrogative sentences presenting an alternative. Contrary to أَوْ, it frequently implies the condition of exclusion in one of the two sentences.

أَوَلِدْتَ مَسِيحِيًّا أَمْ اعْتَنَقْتَ الدِّينَ
عَلَى كِبَرٍ؟

Were you born a Christian, or did you embrace the religion as an adult?
Hak. ahl. 20, 5

أَمْرَكَ أَنْ تَخْضِيَ أَمْ أَمْرَكَ أَنْ تَكْفَّ؟

Should I tell you to go, or to give it up?
Hak. ahl. 30, 7

In alternative questions, the verb is mentioned only in the first part of the construction and it may follow the alternative element:

أَنَابَةُ كُنْتَ أَيَّامَ الْخَرِيفِ أَمْ
ضَاحِكَةً؟ أَعَاظِبَةُ كُنْتَ أَيَّامَ الشِّتَاءِ
أَمْ رَاقِصَةً؟ أَعْلِيلَةُ كُنْتَ أَيَّامَ
الرَّبِيعِ أَمْ حَبِيبَةً أَضْنَاهَا أَلْبَعَادُ؟
أَمِيتَةً كُنْتَ أَيَّامَ الصَّيْفِ أَمْ هَاجِعَةً
فِي قُلُوبِ الْأَثَارِ وَبَيْنَ جَفَنَاتِ
الْكُرُومِ؟

Were you mourning in the autumn, or rejoicing...? Were you angry in the winter, or dancing...? Were you ailing during the spring, or were you a lover whom distance has emancipated...? Were you dead during the summer days, or were you resting among the fruits and the grapevines...?
Gibr. II, 207, 13

Compare with:

مِنْ نَاجِيَةٍ مَنْ أَتْبَعَ عَلِيًّا أَكَافِرٌ
أَمْ مُؤْمِنٌ

from the point of view of the one who succeeded Ali, whether an unbeliever or a believer.
Amin duh. III, 6, 9

أَمْ is also used in indirect alternative questions:
وَلَا أَعْلَمُ هَلْ أَرَاهُ بَعْدَ الْيَوْمِ أَمْ
هَذَا آخِرُ الْعَهْدِ بِهِ
and I don't know whether I shall see him after today or if this is my last contact with him.
Manf. sha'. 153, 3

(For more examples, see Vol. III, p. 100.)

A noun clause introduced by أَمْ may follow after أَمْ:

أَتَسَخَّرُ مِنْهُ الشَّيْطَانَةُ أَمْ أَتَهَا
تَجْهَلُ هَذِهِ الْأُمُورَ؟

Was the devil laughing at him, or did she know nothing of these things?
Mah. qah. 72, 10

- هَلْ تُحِبُّ بِهَاءَ خَطِيبَهَا أَمْ أَنَّهَا
قَبِلَتْ بِهِ إِرْضَاءَ لِخَاطِرِكَ وَخَاطِرِ
أُمِّهَا لَا غَيْرَ؟
Nu'. liq. 33,1
- أَهْمَا عَيْنَايَ تَخْدَعَانِي أَمْ أَنَّ مَا
أَرَأَهُ هُوَ حَقِيقَةٌ لَا رُفْيَا؟
Nu'. liq. 108,9

(For alternative constructions after *سَوَاءٌ*, see Vol. III, p. 103f.)

In disjunctive constructions with *أَوْ* and alternative constructions with *أَمْ*, the opposition of parts may not be understood in the usual way as "either-or," but with an effect of amplification in the range of meaning, i.e., "so and even so." The verb is in the perfect tense, with or without preterital meaning.

a) In disjunctive constructions:

- (لَمْ —) قَلَّ أَوْ كَثُرَ
Not much nor little.
(Sp.: *ni poco, ni mucho*)
Hai. (Zy.) 14,26
- هُمْ يَقْبَلُونَ كُلَّ حَالٍ حَسَنَتٍ
أَوْ سَاءَتٍ
They accept any circumstances, be they good or bad. Raih. mul. 73,16

b) In alternative constructions, the verb *كَانَ* is frequently used, but only in the first part, and it always follows its predicate. In this case, no interrogative particle is given to introduce the first part of the alternative:

- لَا أَظُنُّ أَحَدًا مِنَ الْعَرَبِ مُوَحِّدًا
كَانَ أَوْ شُرَكَاءَ يَسْتَطِيعُ —
I do not believe that any Arab, whether monotheist or polytheist, could....
Raih. mul. 86,18
- رَاهِبًا كَانَ أَمْ مَجْرُمًا
Be he monk or criminal!
Gibr. II, 159,2
- فَقِيرًا كُنْتَ أَمْ غَنِيًّا
poor or rich.
Gibr. I, 93,18

- إِنَّ الْأَخْبَارَ كَبِيرَةٌ كَانَتْ أَمْ تَافِهَةٌ
تَنْتَقِلُ بِسُرْعَةِ الْفِكْرِ بَيْنَ الْفَلَاحِينَ
فِي الْقَرْىِ الصَّغِيرَةِ
In the small villages news, be it of great importance or little, travels through the peasants with the quickness of thought.
Gibr. I, 183,1
- سَلِمًا كَانَ أَمْ غَيْرَ سَلِمٍ
Be he Muslim or non-Muslim. Far. (Zy.) 17,16

§ 205 إِنَّمَا

إِنَّمَا as a particle introducing a disjunctive construction is used before both parts. The second part is always coordinated with the first by the conjunction *وَأَمَّا*:

- إِنَّمَا يَأْتِي يَوْمَ تَفْهَمُ فِيهِ كُلَّ شَيْءٍ
وَأَمَّا يَبْقَى كُلُّ شَيْءٍ مُغْلَقًا عَلَيْكَ
إِلَى الْأَبَدِ
Either a day will come when you will understand it all, or everything will remain sealed to you unto eternity.
Nu'. liq. 18,13
- أَرَبَاءَ إِنَّمَا يَعِيشُونَ فِي بَلَاطِ أَحَدٍ
الْأَمْرَاءِ وَإِنَّمَا يَسْتَنْدُونَ فِي حَيَاتِهِمْ
الذَّهْنِيَّةَ إِلَى —
authors either living in a prince's palace or adopting in their intellectual life....
Musa adab. 25,15

The second part of the construction may be introduced by the disjunctive particle *أَوْ*:

- ثُمَّ أَضَعُ حَيَاتِي بَيْنَ يَدَيْكَ فَإِنَّمَا
أَحْيَيْتَنِي أَوْ قَتَلْتَنِي
Then, I will put my life in your hands so you will either let me live or kill me.
Manf. mag. 171,3

إِنَّمَا frequently establishes a disjunction between two noun clauses introduced by *أَنْ* or *أَنَّ*:

- إِنَّمَا أَنْ تَصَدِّقَ كُلَّهَا وَإِنَّمَا أَنْ
تَكْذِبَ كُلَّهَا
Either you believe it wholly, or you reject it.
Musa adab. 61,13

فِي أَحَدِ أَمْرَيْنِ إِمَّا أَنْ الْفِينِيقِيِّينَ
مِنْ أَصْلِ عَرَبِيٍّ — وَإِمَّا أَنْ الْعَرَبُ
مِنْ أَصْلِ فِينِيقِيٍّ

In either case, the
Phoenicians are either
Arabs..., or the Arabs
are Phoenicians.
Raih. mul. 213,4

أَنْ قَدْ حَانَ الْوَقْتُ لِوَاجِدٍ مِنْ
أَمْرَيْنِ إِمَّا أَنْ — وَإِمَّا أَنْ —

that the time has arrived
for one of two things:
either to..., or to....
Raih. mul. 64,19

أَنْ الْصَّيْرَ لَا يَغْدُو حَالَةً مِنْ
حَالَتَيْنِ إِمَّا أَنْ تُسَيِّطَرَ إِسْرَائِيلُ
عَلَى أُمَمِ الْعَرَبِ وَتَهْضُبَهَا وَإِمَّا أَنْ
تَتَخَذَلَ دُونَ هَذَا الْمَطْلَبِ الْعَصَى

that the outcome can be
only one of two alterna-
tives: either Israel
will gain power over the
Arab nations and their
progress, or it will fall
short of this difficult
objective.
'Aqq. (Br.II) 139,16

Note the following:

إِمَّا أَحْيَيْتَهُ فَعَادَ إِلَى أُمْلِهِ وَسَعِيهِ
أَوْ قَتَلْتَهُ فَانْكَفَى مَوْنُهُ قَتْلَ نَفْسِهِ
بِنَفْسِهِ

Either she restored him
to life so he could re-
gain hope and his will,
or she would kill him
and [so] the burden of
suicide would be enough.
Manf. mag. 147,3

§ 206 ELLIPTICAL COORDINATE SENTENCES

When two or more sentences in coordination, whether
asyndetical or syndetical, conjunctive or disjunctive,
contain certain elements in common, these elements
are frequently mentioned in the first but omitted in
the sentences following.

A In instances of ellipsis in asyndetical con-
structions, the elliptical sentences can usually be
understood as one single sentence with a multiple
component. Although there is often no clear dis-
tinction between cases of word union and elliptical
coordinate sentences, still there are frequent cases

in which the ellipsis is still clear enough to justify
a division between simple sentences with a multiple
component and elliptical coordinate sentences:

أَيْنَ أَنْتِ يَا جَمِيلَتِي؟ أُنْفِي تِلْكَ
الْجَنَّةِ الصَّغِيرَةِ تَسْقِينِ الْأَزْهَارَ؟

Where are you, my Beauti-
ful One? [Are you] in
this small garden watering
the flowers...?
Gibr. II,162,2

B Coordinate sentences in syndetical constructions
also often contain one or more elliptical elements:

كَانَ الْوَقْتُ أَصِيلًا وَالْجَوُّ بَارِدًا

It was late in the after-
noon, and cold.
Mah. qah. 73,14

عَادَ مُحَمَّدٌ وَالْمُسْلِمُونَ مَعَهُ

Mohammed went back, and
the Muslims with him.
Hai. sir. 380,6

رَأَيْتُ الْعَامِلَ عَبْدًا لِلتَّاجِرِ وَالتَّاجِرَ
عَبْدًا لِلْجُنْدِيِّ وَالْجُنْدِيَّ عَبْدًا
لِلْحَاكِمِ

I saw the worker slaving
for the businessman, and
the businessman for the
soldier, and the soldier
for the ruler.
Gibr. III,16,14

إِنْ رَبِّكَ ظَالِمٌ لَا يَعْرِفُ الْعَدْلَ
جَائِرٌ لَا يَعْرِفُ السَّوَادَةَ مُسْتَبِدٌّ
لَا يَعْرِفُ الْحُرِّيَّةَ

Your Lord is an oppressor,
He does not know justice;
He is a despot, He does
not know equality; He is
a tyrant, He does not
know liberty.
Zay. (Br.II) 155,27

كَانَ السَّكُونُ شَامِلًا الظُّلْمَةَ ذُقِيلَةً
وَالطَّرِيقَ وَالطَّرِيقَ خَالِيَةً مَقْفَرَةً

It was completely quiet
and oppressively dark,
the roads and paths empty
and deserted.
Mah. zug. 18,9

C An elliptical construction is found quite
often in coordinated alternative interrogative
sentences. In this case, either the first member
of the alternative presents a part which will be
omitted in the second:

أَيُّكَونُ لِي أَمْ لَا يَكُونُ؟

Will it be mine, or not?
Hak. sul. 30,1

وَلَا أَعْلَمُ هَلْ سَقَطْتُ فِي كَوْكَبٍ
الْأَرْضِ أَمْ فِي كَوْكَبٍ آخَرَ غَيْرِهِ

I do not know whether I
fell on the planet Earth,
or on another one.
Manf. sha'. 193,12

وَلَا نَدْرِي أَنْصَدِّقُ الْكِتَابَ أَمْ
الْجَرِيدَةَ

and we don't know whether
we should believe the let-
ter, or the newspaper.
Raih. mul. 63,15

أَأَنْتَ صَدِيقِي أَمْ عَدُوٌّ؟

Are you a friend, or a
foe? Hak. sul. 78,4

or both will be elliptical, presenting only the al-
ternative member not common to both:

أَسْتَذْكُرُ أَيْنَ رَأَيْتُ هَذِهِ الصُّورَةَ
مِنْ قَبْلُ؟ أَمْ فِي الطُّفُولَةِ؟ أَمْ فِي
الْأَحْلَامِ؟ أَمْ قَبْلُ أَنْ أُولَدَ؟

trying to remember where
I have seen this before:
[Was it] in my childhood,
or in a dream, or [even]
before I was born?
Hak. ahl. 21,9

لَا أَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ
الْحِظَةَ أَمْ سَاعَةً

I don't know how long I
have been standing here:
whether [it has been] a
moment, or an hour.
S. Din (Br.) 64,26

مِنْ نَاحِيَةٍ مَنْ أَتْبَعَ عَلِيًّا أَكَافِرٌ
أَمْ مُؤْمِنٌ

from the point of view of
the one who succeeded
Ali, whether he was an
infidel or a believer.
Amin duh. III,6,9

(For more on direct alternative interrogative sen-
tences, see Vol. III, p. 48f, and also for indirect
alternative interrogative sentences, see Vol. III,
p. 101.)

D An elliptical construction is especially fre-
quent with syndetical or asyndetical coordination
of a sentence in which the second member of the co-
ordination is the negative counterpart of the first.
In such cases, the negative adverb is usually لَا ,

and it introduces the part or parts of the sentence
that are not common to both:

شَارَكَهُمْ فِي اللَّعْبِ بِعَقْلِهِ لَا بِبَدَنِهِ

He took part in their
games intellectually,
but not physically.
Hus. ayy. I,24,8

الْعِيدُ إِنَّمَا هُوَ الْمَعْنَى الَّذِي
يَكُونُ فِي الْيَوْمِ لَا الْيَوْمُ نَفْسَهُ
كَانَ النَّهَارُ كَأَنَّهُ يُضِيءُ بِالْقَمَرِ
لَا بِالشَّمْسِ

The holiday is the meaning
of the day, not the day
itself. Raf. wah. I,35,6
The day appeared to be
illuminated by the moon,
not by the sun.
Raf. wah. 40,9

فِي ضَيْعَتِنَا لَا يَعْبُدُونَ فِي الصَّيْفِ
وَلَا فِي الْخَرِيفِ

In our village, people
did not celebrate a
feast either in summer
or in autumn.
Fur. (Zy.) 24,4

لِيَحْكُمُوا بِقَانُونِ الْفَقْرِ وَالرَّحْمَةِ لَا
بِقَانُونِ الْغِنَى وَالْقَسْوَةِ

to judge by the law of
poverty and mercy, not
by that of wealth and
severity.
Raf. wah. I,91,5

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا
نَصْرَانِيًّا

Abraham was neither a
Jew nor a Christian.
Hai. sir. 423,4

Note the following construction:

لَا أَعْتَقِدُ لَا بِهَا وَلَا بِكَ

I do not believe in it
or in you.
Raih. mul. 106,2

(For more on cases of double negation, see Vol. I,
§ 30.)

The second member of the coordination may be
omitted when it is only a negative repetition of
the first statement; in this case, the coordinate
construction is indicated by the negative particle
لَا , which is always mentioned:

- إِنَّ الْقَدِيْسَةَ بِرَيْسَكَا كَانَتْ عَمِيقَةً
 الْقَلْبِ أَمَّا أَنَا فَلَا وَإِنَّهَا كَانَتْ ذَاتَ
 صَوْتٍ مَلَأَ عِيَّ لَا يَكَادُ يَسْمَعُ أَمَّا أَنَا
 فَلَا وَإِنَّهَا كَانَتْ ذَاتَ وَدَاعَةٍ وَصَفَاءٍ
 وَحَيَاءٍ جَمِيلٍ أَمَّا أَنَا فَلَا
 أَمَّا إِذَا عَنَيْنَا بِهِ — فَلَا
- Saint Prisca possessed
 depth of heart; I do not.
 She had an angel's voice
 seldom heard; I do not.
 She was gentle, pure [in
 her] noble life; I am not.
 Hak. ahl. 127,15
- But if we mean by that...,
 then, no.
 Zur. (Zy.) 18,19;
 Zur. (Zy.) 18,22

E Any given part of a sentence may also be omitted when it can easily be understood from the context or has already been mentioned:

- كَانُوا بِأَعْدَادٍ أَوْ يَزِيدُونَ
 الْقِيَمُ الْإِنْسَانِيَّةُ الَّتِي نَسِينَاهَا
 أَوْ كِدْنَا
 سُمْكُهُ فِي بَعْضِ الْأَمَاكِينِ مِثْرَ وَيَزِيدُ
- They were one hundred or
 more. Manf. sha'. 90,2
- human values which we
 have forgotten or almost
 forgotten.
 Musa adab. 44,9
- Its thickness is in some
 places a meter or more.
 Raih. mul. 162,8

Note the following case of ellipsis:

- أَلَمْ تَكُنْ تُحِبُّ عَلِيَّ طَه؟
 بَلَى كَانَتْ
- Didn't she love Ali Taha?
 Indeed, she did.
 Mah. qah. 116,8

Therefore, certain elliptical expressions are often used in a function which is equivalent, at least in meaning, to that of an adverb or an adjective (see Vol. II, § 108):

- إِنَّ هَذَا الرَّجُلَ أَحْمَقُ وَلَا شَكَّ
- That this man is stupid,
 [there is] no doubt [about
 it]. Hak. ahl. 83,9

F The common part can, at times, be mentioned in the second sentence. In this case, the latter may appear, or even actually develop into, a parenthetical elliptical sentence:

- كُلَّ سَاءٍ عِشْرِينَ عَامًا أَوْ يَزِيدُ
 مِنْ حَيَاتِهِ
 دُونَ أَنْ يَرَى أَوْ يَكَادَ يَرَى شَيْئًا
 سَلَّمَ وَسَلَّمُوا بِحَرَارَةٍ
 سَوَاءٌ أَصَحَّتِ الْأُولَى أَمْ الْآخَرَى
 مِنْ هَاتَيْنِ
- every evening for twenty
 years of his life, and
 perhaps even longer.
 Mah. zuq. 9,17
- without having seen any-
 thing, or almost any-
 thing. Hus. ayy. I,31,5
- They greeted each other
 warmly. Mah. qah. 131,5
- It doesn't matter to me
 whether the first or the
 second of these two ac-
 counts is correct.
 Hai. sir. 126,13

XVII SUBORDINATE CLAUSES

§ 207 SUBORDINATE CLAUSES

According to the function of a sentence in a compound, subordination in Arabic can be divided as follows:

A Functioning as a substantive:

Noun clauses

- (relative) a) asyndetical
- b) syndetical

B Functioning as an adjective:

Adjectival clauses

- (relative) a) asyndetical
- b) syndetical

C Functioning as a pronoun:

Pronominal clauses

- (relative) syndetical

D Functioning as an adverb:

(modal, temporal)

- a) asyndetical
- b) syndetical, with the coordinate conjunction
- c) syndetical, with other adverbial particles

E Conditional and Hypothetical Statements:

Conditional clauses:

- a) real condition
- b) condition contrary to fact

Indefinite-conditional clauses:

- a) pronominal
- b) adverbial

§ 208 NOUN CLAUSES

As we have mentioned above in the introduction, any sentence can be used in Arabic in the same way and with the same function as a substantive: as subject, object, in predicative and attributive apposition, and even as an adverbial modification.

However, from the standpoint of the genitive relationship of substantives, a sentence cannot be in the construct state; that is to say, it cannot be the first part of the genitive construction. It can, however, function as the second part—that of nouns in the genitive—which is dependent upon a noun in the construct state (without article or nunnation); thus the sentence is considered as being virtually in the genitive case. The noun in the *status constructus* is always to be understood as defined.

We can further distinguish between those sentences having a particle which introduces them and those that are connected to the main clause without any subordinating particle; thence is derived the distinction of asyndetical and syndetical.

§ 209 THE ASYNDECTICAL NOUN CLAUSE

Noun clauses without any connecting particle (and thus in an asyndetical construction) can be found in almost any nominal function, although not all with equal frequency.

A As subject, a noun clause is very seldom found and only then, it seems, as subject of a verb in the passive voice:

قِيلَ كَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً
وَقِيلَ كَانَ ابْنُ عَشْرِينَ
They say that he was
fifteen years old; others
also say that he was
twenty. Hai. sir. 117,5

B As predicate, it is equivalent to a predicate in a nominal sentence:

وَهَذَا الْحَقُّ هُوَ اللَّهُ خَالِقُ الْكَوْنِ
and this truth is that
God is the Creator of
all existing things.
Hai. sir. 132,9

وَهِيَ هَلْ هُمَا مُؤَلَّفَانِ أَوْ مَرْجَمَانِ؟
The [question] is: are
they both original works
or translations?
Amin duh. I, 209,9

C As an attribute, equivalent to a substantival apposition, it is called *الجملة التفسيرية* by Arab grammarians. This attributive apposition can be

a) an explanatory apposition, in which the clause expresses the content:

فَأَخَذَ عَلَيْهِ عَهْدًا مِثْلَهُ لَيَسْمَعَنَّ
لِلصَّبِيِّ فِي كُلِّ يَوْمٍ سِتَّةَ أَجْزَاءٍ مِنَ
الْقُرْآنِ
and he made him swear the
same oath, that he would
listen daily to six parts
of the Koran recited by
the boy.
Hus. ayy. I, 47,1

أَنْتَ لَا تَرَى الْحَقِيقَةَ ابْنِي مَا تَ
فِي سِنِّ السِّتِّينَ
You don't realize the
truth; my son died when
he was sixty years old.
Hak. ahl. 94,4

(قَدْ كَانَ) تَدَلُّهُ عَلَى الْحَقِّ
أَيْنَ هُوَ
indicated to him where the
truth was. Hai. sir. 133,15

كَانَ ذَلِكَ شَأْنُ الْمُشْرِكِينَ مِنْ أَهْلِ
شِبَعِ الْجَزِيرَةِ سَارَعُوا إِلَى الدَّخُولِ
فِي الْإِسْلَامِ وَتَرَكُوا عِبَادَةَ الْأَوْثَانِ
Thus reacted the idolaters
of the Arabic peninsula:
they rapidly embraced
Islam and abandoned the
worship of images.
Hai. sir. 480,14

الْحَقِيقَةُ هِيَ مِثْلُ جَمِيعِ الْأَشْيَاءِ
الْجَمِيلَةِ فِي هَذَا الْعَالَمِ لَا تُظْهِرُ
مَفَاعِلَهَا السَّخِيبَةَ إِلَّا لـ

Truth is like all beautiful things in this world, it does not reveal its commendable effects but to.... Gibr. I, 164, 20

or which is frequently found after indirect questions and pronominal relative clauses:

لَا أَدْرِي مِنْ أَيْنَ جَاءَ أَنْجَمٌ مِنَ
الْأَرْضِ أَمْ هَبَطَ مِنَ السَّمَاءِ

I don't know where he came from, whether he rose from the earth or descended from heaven.
Hus. 'ala. II, 199, 6

أَسْتَذْكُرُ أَيْنَ رَأَيْتُ هَذِهِ الصُّورَةَ
مِنْ قَبْلِ أَفِي طِفْلَتِي؟ أَفِي الْأَحْلَامِ؟
أَمْ قَبْلَ أَنْ أُولَدَ؟

trying to remember where I have seen this before: [was it] in my childhood? or in a dream? or [even] before I was born?
Hak. ahl. 21, 9

ذَكَرْتُ مَا قِيلَ فِي الْحِجَازِ وَفِي
الْعِرَاقِ ابْنُ سَعُودٍ بَدَوِي جَاهِلٌ
إِبْنُ سَعُودٍ جَلْفٌ

I remembered what was said in Hijaz and Iraq: Ibn Sa'ud is an ignorant Badouin, Ibn Sa'ud is uncivil. Raih. mul. 28, 3

b) an emphatic apposition:

الْأَمْثَلَةُ عَلَى ذَلِكَ كَثِيرَةٌ لَا
حَصَرَ لَهَا

Examples of this are numerous, they are countless. Amin duh. I, 22, 15

c) a determinative apposition:

دَخَلَ فِي الْمَنَافَسَةِ بَلَدٌ جَدِيدٌ
هُوَ بَغْدَادُ

A new city, Bagdad, entered into this rivalry. Amin duh. II, 78, 6

بَيْنَهُمُ اثْنَانِ مِنَ أَصْحَابِ الْمَعْلَقَاتِ
هَما أَمْرُو الْقَيْسِ وَتَعْرُو بْنُ كَلْثُومٍ

Of them, two belong to the authors of the *mu'allaqāt*; they are Imru l-Qais and Amar ibn Kalthum.
Djir. tar. I, 134, 2

أَلَسْنَا نَعْلَمُ أَنَّهُ سَيُولَدُ يَتِيمًا يَمُوتُ
عَنْ أَبِيهِ وَهُوَ جَنِينٌ؟

Don't we know that he will be born an orphan, [that] his father will die when he is still unborn?
Hus. 'ala. II, 73, 21

d) a restrictive apposition:

اِخْتَلَفَ مُؤَرِّخُو السِّيَرَةِ فِي تَرْجِيمِ
الْخَمْرِ مَتَى كَانَ

The biographers disagree about when wine was prohibited.
Hai. sir. 380, 21

وَلَمْ يَكُنِ الْعَرَبُ لِيَكْتَفُوا بِهَذِهِ
الْأَصْنَامِ الْكَبِيرَى يَقْدَمُونَ إِلَيْهَا
صَلَوَاتِهِمْ وَقَرَابِينَهُمْ

but the Arabs could not be satisfied with these great idols, [with] praying and bringing offerings to them. Hai. sir. 84, 1

قَدْ رَأَيْتُ الْيَهُودَ كَيْفَ أَحْسَنُوا
أَسْتِقْبَالَهُ

You have seen how well the Jews received him.
Hai. sir. 224, 13

ثُمَّ رَأَى قَوْمَهُ مِنْ بَعْدِ ذَلِكَ كَيْفَ
يَعْبُدُونَهَا

Then he saw how his people afterward were worshipping it. Hai. sir. 86, 1

As an apposition to an adverb or adverbial expression, the appositive noun clause becomes very much like a circumstantial clause and, at times, can also be equivalent to one (see Vol. III, p. 242ff.).

اسْتَرَّ عَلَى ذَلِكَ أَيَّامًا طَوِيلًا لَا
يَمْشِي فِي الْحَدِيقَةِ

He remained that way for many days, without walking through the garden.
Manf. mag. 23, 9

بَقِيَ كَذَلِكَ زَمَنًا لَا يَتَحَرَّكُ وَلَا
يَتَكَلَّمُ

He remained this way a long while, not moving or talking.
Nu'. liq. 74, 15

لَبِثَا بَعْدَ ذَلِكَ سَاعَةً صَامَتَيْنِ
لَا يَنْطَقَانِ

They remained silent a while without saying a word. Manf. mag. 30, 4

Note the following instance of a circumstantial clause equivalent to an appositive:

تَذَكَّرْتُ ذَلِكَ الْمَوْقِفَ الْجَمِيلَ وَأَنْتَ
تَخْرُجُ كَيْسًا مِنْ جَيْبِكَ وَتَرْمِي بِهِ
I remember this beautiful
deed — your taking your
purse out of your pocket
and throwing it [to him].
Manf. sha'. 60,11

D As accusative object, in place of a noun, it functions as the direct object of a verb:

شَهِدَ اللَّهُ مَا كَانَ الصَّبِيُّ حَزِينًا
لِفِرَاقِ أُمِّهِ
God is a witness that the
boy was not sad because
of leaving his mother.
Hus. ayy. I, 140,8

أَلَمْ يَكُنِ الشَّيْخُ قَدْ أَقْسَمَ لَا
يَعُودُ الصَّبِيُّ إِلَى الْكُتَّابِ؟
Had not the sheikh sworn
the boy would never go
back to school?
Hus. ayy. I, 65,12

The noun clause may be introduced by the particle *لَ*. If the particle is prefixed to the verb, the verb is then in the energetic (see Vol. I, § 27):

وَقَدْ وَاللَّهِ عَلِمْتُ لِأَمْرِ رَسُولِ اللَّهِ
صَلَّمَ أَعْظَمَ بَرَكَهٍ مِنْ أَمْرِي
By God, I know that the
mission of God's apostle
is more highly blessed
than mine.
Hai. sir. 355,17

فَوَضَّ الصَّبِيُّ عَلَى نَفْسِهِ لِيَصَلِّيَنَّ
الْخَمْسَ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ —
وَلِيَصُومَ مِنْ أَلْسَنِ شَهْرَيْنِ —
وَلِيَكْتُمَنَّ ذَلِكَ عَنْ أَهْلِهِ جَمِيعًا
وَلِيَجْعَلَنَّ ذَلِكَ عَهْدًا بَيْنَهُ وَبَيْنَ
اللَّهِ خَاصَّةً وَلِيَطْعَمَنَّ فَقِيرًا أَوْ
يَتِيمًا مِنْ —
إِنِّي أَقْسَمُ لَقَدْ رَأَيْتُهُ
The boy imposed upon
himself [the duty] to
perform the ritual prayers
twice every day,...and
fast for two months every
year...; to keep it secret
from his family and to make
this a special vow with
God; to feed the poor and
orphaned with....
Hus. ayy. I, 136,6-10

I swear that I have seen
[it]! Hus. 'ala. II, 73,3

فَتَقْسِمُ لَتَتْلُوَنَّ عَلَى الْعَرِيفِ سِتَّةَ أَجْزَاءٍ
مِنَ الْقُرْآنِ فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ
الْعَمَلِ وَلَتَكُونَنَّ هَذِهِ التَّلَاوَةُ أَوَّلَ
مَا —
So swear that you will
recite to the monitor
six parts of the Koran
every working day and
that this recitation
will be the first thing....
Hus. ayy. I, 46,10

A noun clause in the function of an accusative used as a direct or an indirect quotation is generally found with the verb *قَالَ*, "to say":

قُلْتُ لَكَ هَذَا مَكَانِي
I have told you that this
is my place.
Tai. (Br.) 131,25

قُلْتُ لَكَ أَذْهَبْ
I told you to leave.
Hak. sheh. 17,12

قُلْتُ لَكَ لَا أَسْتَطِيعُ الْمَكَتَ هُنَا
يَوْمًا آخَرَ
I told you I cannot re-
main here another day.
Hak. ahl. 14,14

قَالُوا كُلُّهَا تَسَمَى خَمْرًا وَكُلُّهَا
مَحْرَمَةٌ
Some say that all of
them are wine and all
forbidden.
Amin duh. I, 124,1

قُلْتُ لَقَدْ تَغَيَّرَ كُلُّ شَيْءٍ!
I told [you], everything
has changed!
Mah. zuq. 11,20

(For indirect questions in the function of an accusative, see Vol. III, p. 102.)

Of special interest is the case of a noun clause functioning as an accusative object after verbs with meanings related to the idea of "to begin," "to start," etc.

In this construction, both verbs in the main and in the dependent clause have the same subject. The verb in the main clause is usually in the perfect and that of the subordinate noun clause always in the imperfect.⁷

7. This construction should not be considered as being the same as an imperfect after an auxiliary verb. Here the verbs are always transitive and the imperfect fulfills, in the main clause, the function of an accusative object.

بَدَأْتُ أَكْتُبُ سِلْسِلَةَ مَقَالَاتٍ

I began to write a series of articles.
Kam. (Zy.) 4,34

طَفَقَ — يَتَفَكَّرُ

He began...thinking.
Hai. sir. 271,12

أَخَذَ الصَّيْفُ يَطْوِي بِسَاطَهُ الرَّحْبِ

Summer had started rolling up its broad carpet.
Nu'. liq. 50,2

طَفَقَ يَضْرِبُ بِهَا الصَّبِيَّ

He began beating the boy with it.
'Aww. (Br.) 11,24

حَتَّى جَعَلْتُ لَا أَفَرِّقُ بَيْنَ
الْكِتَابِ وَالْحَيَاةِ

so that I began not to distinguish between books and reality.
Jabr. (Br.) 72,3

One verb in the main clause may take two or more subordinated clauses:

أَنْشَأَ يَخَاطِبُهُمْ بِهَدْوٍ وَسَكُونٍ
وَيَقُولُ —

He began talking to them, saying calmly and quietly....
Manf. sha'. 39,11

أَخَذُوا يَصِيحُونَ فِي وَجْهِهِ وَيُولُولُونَ
وَيَقْلِدُونَ أَصْوَاتَ الْحَيَوَانِ

They began shouting in his face, howling and imitating the cries of animals.
Manf. sha'. 39,16

أَخَذُوا يَتَفَأَمَزُونَ وَيَضْحَكُونَ
وَيُشِيرُونَ نَحْوِي

They began to wink at one another and to laugh and to point at me.
Gibr. I,169,1

The main verb could be considered as having only an auxiliary function; thus, the subject of the two —main and dependent— may follow both:

شَرَعَ يُوقِظُ النَّاسَ مِنْ غَفْلَتِهِمْ

People began to awake from their unawareness.
al-Hus. (Br.II) 1,14

And the use of the dependent verb in the passive voice gives a passive meaning to the complete construction:

عَلَى أَنَّ مَا بَدَأَ يُقَالُ يُؤْمَدُ
عَنْ نَبِيِّ —

But what did people then begin to say [began to be said] about a prophet who.... Hai. sir. 105,1

E As second accusative of the verb, it is very frequently found in direct questions:

سَأَلَهُ كَمِ السَّاعَةِ الْآنَ؟

He asked him, "What time is it now?"
Manf. sha'. 90,15

(On the use of indirect questions as second accusatives, see Vol. III, p. 102.)

When the word order of the subject of the dependent clause is inverted, thus preceding the verb, the subject usually becomes, by governing attraction of the main verb, this verb's object followed by the dependent clause itself. If the subject of the dependent clause is a personal pronoun, this will be used as a suffix to the main verb. This is the usual construction when the main verb expresses the idea of "to let," "to make":

دَعَا يَلْعَبُ

Let him play.
Hus. ayy. I,35,14

دَعَانِي أَقْدِمْ لَكَ رَفِيقِي الْأَمِينِينَ

Let me introduce you to my two loyal friends.
Nu'. liq. 75,17

فَأَيُّ أَمْرٍ جَعَلَكَ تَتْرَكَ جَمِيعَ
هَذِهِ الْأَشْيَاءِ؟

What made you leave all these things?
Gibr. I,161,4

لَقَدْ جَعَلَنَا بُو مَعْرُوفٍ نَحِبَ قَرْيَتَنَا

Bu Ma'ruf made us love our village.
Nu'. kan. 13,2

كُلُّ هَذَا يَجْعَلُنَا نَقُولُ —

All this makes us say....
Amin duh. I,37,11

كَيْفَ تَدْعِينِ الْقَلَّ بَرُوعَى هَذَا
الشَّعَرَ الْجَمِيلَ!

How can you permit a louse to graze in such beautiful hair?! Mah. zuq. 31,10

and also after verbs expressing will:

لَعَنَ تَرْيِدَهُ يَلْبَسُ وَيَتَزَيَّنُ
For whose sake do you
want him to dress and
adorn himself?
Hak. ahl. 76,15

This type of construction is also quite common
after verbs of intellectual or physical perception:

لَا أَظُنُّ بِضَرِيًّا غَيْرِي حَلَمَ بِهَا
I do not believe that
any other Egyptian ever
thought of it.
Maz. (Zy.) 1,7

فَأَمَّا الَّذِينَ ظَنُّوا مُحَمَّدًا قَدْ
مَاتَ —
Those who believed that
Mohammed had died....
Hai. sir. 299,14

أَظُنُّكَ تَفْضِيلِينَ رَجُلًا مَقْدَمًا
فِي السِّنِّ
I think you would prefer
a mature man!
Mah. zuq. 29,11

أُظَنُّهُ كَانَ يَجْهَلُ أَنَّ —
I believe he did not know
that.... Raih. mul. 63,8

لَا أَحْسَبُنِي أَجِدُ مُجِيبًا
I don't believe that I
could find anyone who
would answer me.
Hak. ahl. 80,7

أُظُنُّنِي أَعْرِفُهُ
I think I know him.
Manf. sha'. 90,11

مَنْذُ أَيَّامٍ حَسَبْتَنِي أَدْرَكْتُ سِرَّ
ذَلِكَ التَّغْيِيرِ
A few days ago I thought
that I had found the se-
cret of that change.
Nu'. (Zy.) 33,16

أَنَا أَيْضًا لَا أَحْسَبُنِي جِئْتُ الْكَهْفِ
بِهَذَا الشَّعْرِ كُلِّهِ فِي رَأْسِي وَلِحْيَتِي
I don't think I came into
the cave with all this
hair on my head and in
my beard. Hak. ahl. 36,7

مَتَى تَظُنُّ الْحَرْبَ تَنْتَهِي؟
When do you think the
war will come to an end?
Mah. zuq. 43,19

سَمِعَ وَالِدَهُ يَقُولُ لَهُ —
He heard his father telling
him.... Mah. qah. 41,2

أَتَرَاهَا حَقِيقَةً تَرَكَّتْ دِينَهَا
لِهَذَا السَّبَبِ؟
Do you really believe that
she abandoned her religion
for this reason?
Hak. ahl. 30,15

and also with a negative statement:

أُظَنُّهُ لَا يَسْتَطِيعُ أَنْ يَكُونَ غَيْرَ ذَلِكَ
I believe that it cannot
be otherwise.
Manf. sha'. 203,9

When the dependent clause is a nominal sentence,
the predicate, if it is a noun (whether substantive
or adjective), always seems to be attracted in case;
thus it is in the accusative:

وَجَدَهَا دَارًا كَبِيرَةً أُنِيقَةً
He found it to be a large,
elegant house.
Mah. qah. 91,11

وَجَدَهُ رَجُلًا فِي الْأَرْبَعِينَ
He found him to be a man
in his forties.
Mah. qah. 61,19

بِاسْمِ أُظَنُّهُ أَسَمَكَ
with a name I thought
was yours.
Manf. mag. 28,10

ظَنَنْتُ الْبَحْرَيْنَ جَزِيرَةً صَغِيرَةً
حَقِيرَةً
I had believed that
Bahrein was a small,
poor island.
Raih. mul. 198,16

However, the use of a pronoun to emphasize the
subject of the nominal sentence (see Vol. I, § 11)
will prevent this attraction:

وَهَلْ تَحْسَبُ هَذَا هُوَ السَّبِيلُ
إِلَى مَا تَطْلُبُ؟
Do you think that this
is the way to get what
you are looking for?
Hak. sheh. 54,2

Special constructions with عَسَى, لَيْتَ, and تَرَى,
which are equivalent to the above (see Vol. II, § 114-6)
should also be included in this category:

- مَاذَا تَرَاهُ يَصْنَعُ؟ What could he do?
Hai. sir. 430,19
- مَاذَا عَسَاهُمْ بَعْدَ ذَلِكَ يَصْنَعُونَ؟ What could they do after this? Hai. sir. 435,21
- مَنْ عَسَاهُ يَكُونُ؟ Who might he be?
Mah. zug. 175,7
- فَلَيْتَ اللَّهُ — لَمْ يَخْلُقْنِي لِي قَلْبًا خَفَاقًا! Would that God...had not given me a tender heart!
Manf. sha'. 68,1

F In the genitive case, the governing noun is always in the construct state and thus without a definite article. It is generally given in the singular but can also be plural, and the meaning of the construction is usually definite.

The function of the noun with its dependent clause is that of a temporal determination or of an apposition to a temporal adverb. As a result, the noun is usually either in the adverbial accusative:

- لَيْلَةً كَانَتْ فِي ثِيَابٍ بَيَاضَ the night when she was dressed in white.
Hak. ahl. 31,5
- أَعَرَفْتَنَا إِذَنْ سَاعَةً جِئْنَاكَ؟ Did you recognize us then, at the moment we came to you? Hak. ahl. 12,8
- لَقَدْ خَدَعْتُ نَفْسِي يَوْمَ أَشَرْتُ عَلَيْكَ بِالسَّفَرِ I deceived myself the day I advised you to depart.
Manf. mag. 54,11
- حَتَّى لِيَصُورَ بَعْضُهُمْ زَيْنَبَ سَاعَةً رَأَاهَا النَّبِيُّ so that some of them describe Zainab when the Prophet saw her.
Hai. sir. 316,10

or in the genitive in a prepositional adverbial expression:

- مِنْ يَوْمٍ عَرَفْتُكَ لَمْ أَعْرِفِ الرَّاحَةَ Since I have known you, I have found no rest.
Hak. sul. 74,3

- مِنْ يَوْمٍ آتَشَرَ الْإِسْلَامُ فِي صَوْلَتِ الْأُولَى إِلَى يَوْمِنَا — From the day when Islam started its expansion up to the present time....
Hai. sir. 2,9
- إِلَّا مِنْ يَوْمٍ سَمِعْتُ ذَلِكَ الرَّاهِبَ يَتَكَلَّمُ — except after the day I heard that monk speaking....
Hak. ahl. 20,9
- إِنِّي مِّنْذُ عَامٍ كَانَ قَدِ أُوفِدَنِي دَقْيَانُوسَ إِلَى الْأَقَالِيمِ — that I, since the year when Dacianus sent me as his delegate to the provinces....
Hak. ahl. 62,5
- فِي لَحْظَةٍ قَامُوا كَانَ قَدِ اجْتَمَعَ حَوْلَهُمْ مِنَ الْمُسْلِمِينَ مَنْ — as soon as they stood up, the Muslims who..., gathered around them.
Hai. sir. 351,15

Although the meaning of the construction always remains temporal, the governing noun may function differently from that of the adverbial accusative:

- لَقَدْ قَرَأْتُ كِتَابًا قَدِيمَةً تَنْبَأُ بِيَوْمٍ يَظْهَرُونَ I have read old books prophesying the day when they would appear.
Hak. ahl. 48,6
- حَتَّى كَانَ يَوْمٌ ذَهَبْتُ إِلَى مَدِينَةِ طَرَسُوسَ فِي بَعْضِ شَأْنِي until the day came when I went to the city of Tarsus on an errand.
Hak. ahl. 20,15
- أَنْسَيْتَ يَوْمَ سَطَطْتُكَ مِنْ أَسْبُوعَيْنِ؟ Have you forgotten the day two weeks ago when I combed your hair?
Mah. zug. 31,14

At times, the governing noun seems to be used as equivalent to a mere particle to introduce a temporal clause:

- مِّنْذُ أَجْيَالٍ يَوْمَ كُنْتُ أَرْعَى غَنَمَ وَالِدِهَا Ages ago, when I used to take her father's sheep to pasture.
Nu'. liq. 80,10

In such instances, the temporal clause may also have an indefinite meaning, so that it is to be understood not as "the day when" but simply "a day when":

زَارَنِي يَوْمَ كُنْتُ وَالْحَقُّ يُقَالُ فِي
حَاجَةٍ شَدِيدَةٍ إِلَى زِيَارَةِ مِثْلِهِ
He called on me, to tell
the truth, on a day when
I greatly needed a visit
like his.
Raih. mul. 25,23

Hence the frequent use of *حِينَ*, "time," as a particle to introduce temporal clauses:

فِي هَذِهِ اللَّحْظَةِ حِينَ يَنْفَتِلُ
الْمُصَلِّونَ مِنْ صَلَاةِ الْفَجْرِ —
At this moment, when the
worshippers were leaving
after their dawn prayer....
Hus. (Zy.) 25,32

حِينَ هُوَ بِمَفَادِرَةِ الْحَجَرَةِ سَمِعَ
وَالِدَهُ يَقُولُ لَهُ —
When he was leaving the
room, he heard his father
telling him....
Mah. qah. 41,2

وَلِتَكُونَ هَذِهِ التَّلَاوَةُ أَوَّلَ مَا
تَأْتِي بِهِ حِينَ تَصِلُ إِلَى الْكِتَابِ
and that this recitation
will be the first thing
you do when you arrive
at school.
Hus. ayy. I,46,12

(أَنْ) وَيَمْلَأَهُ تَوَاضَعًا حِينَ قَرَأَ
هَذِهِ الْآيَاتِ
and to fill him with
humility when he read
these verses.
Hus. ayy. I,74,7

يَجِبُ حِينَ نَقْرَأُ الْأَدَبَ أَنْ
نُظَرَّبَ
It is necessary that we
be moved when we read
literature.
Musa adab. 3,18

حِينَ أَقْرَأُ هَذِهِ الصَّفَحَاتِ —
When I read these pages....
Musa adab. 31,18

حِينَ is also frequently used in the genitive case after a preposition:

فِي حِينَ لَيْسَ هُنَاكَ أَهْتَامٌ
أَصْلًا بِاسْتُلُوبِ الْعَمَلِ
while there is not the
least interest in the ways
of life. Musa adab. 2,4

رَكِبَ مُحَمَّدٌ بَغْلَتَهُ الْبَيْضَاءَ فِي
مُؤَخَّرَتِهِ عَلَى حِينِ سَارَ خَالِدُ بْنُ
الْوَلِيدِ عَلَى رَأْسِ بَنِي سُلَيْمٍ فِي
الْمَقْدَمَةِ
Mohammed rode his white
mule at the rear of the
troop, while Khalid ibn
al-Walid went to the van-
guard at the head of the
Banu Sulaim.
Hai. sir. 429,23

لَيْتَ هَذَانِ الشَّخْصَانِ فِي دُكَّانَيْهِمَا
فِي حِينِ أَخَذَتِ الْوَكَّالَةُ الْكَبِيرَةُ
الْمُجَاوِرَةُ لِلصَّالُونِ تُغْلِقُ أَبْوَابَهَا
These two individuals
remained in their shops
when the large *wikala*
near the saloon began
to close its door.
Mah. zuq. 7,5

Note that *حِينَ* after a preposition used as a particle may introduce temporal clauses preceded by *أَنَّ*:

فِي حِينِ أَتْنَا لَا نَزَالَ نَحْلُمُ
أَحْلَامَ الْمَاضِي
while we are still dreaming
of the past.
Zur. (Zy.) 18,11

عَلَى حِينِ أَنْ الْكَلَامَ كَانَ قَدْ
نَدَجَ قَبْلَ ذَلِكَ
before this [at a time
when] the *kalam* had al-
ready ripened.
Amin duh. III,11,1

§ 210 THE ASYNDETICAL NOUN CLAUSE AFTER A PREPOSITION

Only a few prepositions can be used to introduce a sentence without the help of a particle such as *أَنْ* or *حَتَّى*. Of these, only *حَتَّى* has remained independent of the part of the sentence it introduces; thus it may govern either a nominal or a verbal sentence or, to express it more clearly, it may be followed either by a noun or a verb upon which it does not have any governing function. All other prepositions govern the verb, which thus follows immediately afterward as is in the subjunctive.

§ 211 مُنْذُ

مُنْذُ and its shortened form مِّنْ introduce a temporal modification to the main clause in the form of a point of departure from which the statement of the main clause is valid; hence its usual meaning "from the time when," "since."

It is followed by a verbal sentence with the verb in the perfect tense immediately following the particle:

كَانَتْ جَدَّتِي شُغْلِي الشَّاعِلَ مُنْذُ
عَدْتُ مِنَ الْمَدْرَسَةِ

My grandmother was my only concern since I had returned from school.
Qal. (Zy.) 21,9

أَحْبَبْتَهَا وَأَحْبَبْتَنِي مُنْذُ كُنَّا صَغِيرَيْنِ
نَلْعَبُ بَيْنَ الْمَنَارِلِ

We had loved each other since our childhood, when we used to play among the houses. Gibr. I, 135,7

أَلَمْ يَأْتِ مِنْ مَرْنُوشٍ خَبَرٌ مُنْذُ
ذَهَبَ إِلَى بَيْتِهِ أَمْسٍ؟

Has no news come from Marnush since he went home yesterday?
Hak. ahl. 84,10

كَانَ سَيْرَانُو وَاقِفًا مُنْذُ رَأَاهَا

Cyrano remained motionless from the moment he saw her. Manf. sha'. 221,11

قَدْ كَانَ مِنَ الْوَاجِبِ أَنْ أَعْرِفَكَ
مُنْذُ عَرَفْتُ أَخَاكَ سَلِيمَ

It was necessary for me to meet you, since I know your brother, Selim.
Nu'. liq. 42,15

وَصَفَ لَهُ حَيَاتَهَا الْغَرِيبَةَ الَّتِي
تَحْيَاهَا مُنْذُ عَادَتْ إِلَى الْقَرْيَةِ

He described to him her strange life since she had returned to the village. Manf. mag. 250,2

Since it is a prepositional construction, مُنْذُ and the sentence it governs may be a part of a prepositional correlation:

أَحْتَفَظْتُ بِهَذِهِ الرِّسَالَةِ مُنْذُ
تَسَلَّمْتُهَا حَتَّى الْيَوْمِ

I kept this letter from the day I received it till now.
Hak. ahl. 84,10

As a particle introducing a dependent clause, مُنْذُ with the sentence it governs may precede the main clause which, under certain circumstances, will be introduced by the conjunction وَ or فَ.

However, the use of either conjunction is not optional. وَ emphasizes the continuous simultaneity of both actions; فَ the consequence or result of the action of the subordinate:

لَكِنْ مُنْذُ جِئْنَا الْكَهْفَ فَتَحْنُ لَا
تَفَكِّرُ فِي غَيْرِ مَنْ —

But, since we came to the cave, we haven't thought of anyone but....
Hak. ahl. 25,1

مُنْذُ قَدْتَنَا إِلَى هَذَا الْكَهْفِ
وَأَنْتَ صَامِتٌ

Since you brought us here to this cave, you have been silent.
Hak. ahl. 11,10

مُنْذُ وَجَدَ الْإِنْسَانُ عَلَى الْأَرْضِ وَهُوَ
شَوْقٌ إِلَى تَعْرِفِ مَا فِي الْكَوْنِ
الْمَحِيطِ بِهِ مِنْ شَيْءٍ وَخَصَائِصِ

Since humanity has been on earth, man has been longing to learn the laws and characteristic features of the things existing around him.
Hai. sir. ط, 4

The dependent clause governed by مُنْذُ may also be introduced by the particle أَنْ :

أَعْنِي مُنْذُ أَنْ وُلِدْتُ

I mean since I was born.
Nu'. liq. 71,1

إِنِّي حَسَدْتُ مُنْذُ أَنْ وَصَفَ
الصَّيَّادُ هَذَا الرَّجُلَ الْغَرِيبَ

I have felt envious ever since the hunter described this strange man.
Hak. ahl. 49,15

هُوَ مَوْجُودٌ بِلَا شَكٍّ مُنْذُ أَنْ نَزَلَ
الْعَرَبُ بِأَيَّارِهِمُ الْحَاضِرَةَ

There undoubtedly has been one [Arabic fatherland] since the Arabs settled in their present countries.
Zur. (Zy.) 18,18

§ 212 ل

A ل, introducing a dependent clause, can govern a verbal sentence only with the verb in the subjunctive; the Arab grammarians call it *الْأَلَمُ النَّاصِبَةُ*, "the ل that governs the subjunctive," (see Vol. I, § 25).

The preposition must precede the verb as its prefix; in cases of two or more coordinated dependent clauses all governed by the preposition, it may be repeated before each verb:

وَمَا هُمْ بِيَخْفُفُ نَفْسَهُ بَيْنَ حِينَ
وَحِينَ لِيَلْقَى نَظْرَةً عَلَى هَذَا
الطَّعَامِ مَخَافَةَ أَنْ يَحْتَرِقَ أَوْ
يَفْسُدَ وَلِيَلْقَى عَلَيْهِ بَيْنَ حِينَ
وَحِينَ قَطْرَاتٍ مِنْ مَاءٍ

The one who was doing the cooking would disappear from time to time to have a look at the food to keep it from burning or spoiling and to occasionally pour in immense quantities of water.
Hus. ayy. II, 50, 1

but this repetition is not necessary:

وَلَوْ سَعَوْا سَعْيًا أَكِيدًا لِيَجْمَعُوا
أُمَرَاءَ الْعَرَبِ وَيُقَوِّمُوا بَيْنَ الْمُتَعَارِبِينَ
مِنْهُمْ لَا يُفْلِحُونَ

If they firmly attempt to unite the Arab princes and reconcile the enemies, they won't succeed.
Raih. mul. 65, 1

أَنَّ عَلَيْهِمْ دَعْوَةَ النَّاسِ كَافَّةً
لِيَتَخَلَّوْا عَنْ دِيَانَاتِهِمُ السَّابِقَةِ
وَيَدْخُلُوا فِيهِ

that it was their responsibility to invite everyone to abandon his previous religion and embrace this one [Islam].
Amin duh. I, 23, 1

B ل usually introduces the intention of the agent; thus the dependent clause it governs becomes a final clause:

مَدَّتْ يَدَهَا لِتُصَاحِبَنِي

She stretched out her hand to greet me.
Nu'. liq. 36, 7

وَعَدْتُ إِلَيَّ فِي الْمَسَاءِ لِنَدْهَبَ مَعًا
لِعِنْدِ بَهَاءٍ

and do come back tonight so we can go together to Baha's. Nu'. liq. 96, 5

فَارْقَهُمْ لِيُعِدُّوا الدَّرُوسَ

He left them so that they might prepare their lessons.
Hus. ayy. II, 46, 6

أَنَّ قَرَيْشًا قَدْ خَرَجُوا مِنْ مَكَّةَ
لِيَسْتَنْعَوْا عِيَرَهُمْ

that the Koreish had left Mecca to protect their caravan. Hai. sir. 258, 8

الْكَاتِبُ الْحَقُّ لَا يَكْتُبُ لِيَكْتُبَ

The true author does not write just to write.
Raf. wah. I, 12, 14

Note the following construction:

تَحَرَّكَتْ شَفَتَاهَا كَأَنَّمَا لَتَتَكَلَّمُ

Her lips moved as if to speak. Mah. qah. 135, 14

However, it frequently introduces a subordinate clause that is not an intention of the agent, but rather a consequence either of the action or of the circumstances created by the action in the sentence or, at times, even of some unexpected event:

فِي ذَاتِ صَبَاحٍ اسْتَيْقِظَ النَّاسُ
لِيَجِدُوا فِي الصُّحُفِ نَبَأًا خَطِيرًا

One morning, people woke up to find important news in the newspaper....
Sib. (Br.) 119, 2

بَقِيَتْ آمِنَةٌ مِنْ بَعْدِ لِدَلِدَ مُحَمَّدًا
وَلِتَمُوتَ وَمُحَمَّدٌ مَا زَالَ طِفْلًا

Amina lived long enough to give birth to Mohammed and then she died when Mohammed was still a child. Hai. sir. 105, 15

قَدْ عُدْتُ لِأَجِدَهَا نَائِمَةً تَشْكُو
شَيْئًا مِنَ الصَّدَاعِ

I returned only to find her asleep, complaining of a headache.
Qal. (Zy.) 21, 10

نَامَ لِيَسْتَيْقِظَ مِنْ بَعْدِ لِحَيَاةِ
رُوحِيَّةٍ قُوَّةٍ غَيَاةِ الْقُوَّةِ

and he slept, only to awaken afterward to an exceedingly strong spiritual life.
Hai. sir. 134, 17

C Similarly, after كَانَ introducing a dependent clause with the same subject, ل expresses the possibility, capability, or tendency of the subject to perform an action. This, however, occurs only in negative statements:

مَا كَانُوا لِيَعْرِفُوا وَقَدْ أُذِنَ لِأَصْحَابِهِ
فِي الْهَجْرَةِ إِلَى الْحَبَشَةِ مِنْ قَبْلُ
وَوَلَّ هُوَ بِمَكَّةَ

They could not know, since he had allowed his friends to emigrate to Abyssinia previously; he, however, had remained in Mecca. Hai. sir. 208,11

وَلَكِنْ هَذِهِ الْوُظَيْفَةُ لَمْ تَكُنْ
لِتَنْسِيَهَا ذَلِكَ الْبَدَاءَ

But this job could not let her forget that calling. Hind. (Zy.) 32,25

الَّتِي لَمْ تَكُنْ لِيَخْضَعَ

which would not surrender. Hai. sir. 79,19

لَمْ أَكُنْ لِأَصْدِقَ لَوْلَا أَنَّهُ حَادَثَنِي
بِنَفْسِهِ

I cannot believe it unless he himself tells me. Mah. zuq. 175,19

هُوَ مَرْتَبٌ لَمْ يَكُنْ لِيَحْلُمَ أَيَّامَ
الْجُوعِ

It was a salary he never could have dreamed of in [his] lean days. Mah. qah. 164,12

The same construction can be found after an interrogative nominal sentence and will be translated in a like manner:

مَنْ هُوَ ابْنُ الْهَذَالِ لِيَجْرَأَ عَلَيْنَا؟

[Who is he to...?] How can Ibn Hadhdhal oppose us? Raih. mul. 52,2

فَمَنْ هُوَ الرَّيْحَانِيُّ لِيُعَادِيَ
سُلْطَانَ نَجْدٍ إِلَّا تَكْبِيرٌ مِنْ أَجْلِهِ؟

Who is al-Raihani that the Sultan of Nejed should show enmity against the British for his sake? Raih. mul. 22,14

D The dependent clause after ل may also be introduced by أَنْ; in this case, it introduces a final clause, "in order to":

مُحَمَّدٌ — أُعِدَّ لِأَنْ يَحْمِلَ الرِّسَالَةَ
لِلْعَالَمِ أَجْمَعِ

Mohammed...had been prepared in order to bring the Message to the entire world. Hai. sir. 12, ط

E As the negative compound particle لَيْلَا, ل may also introduce a final dependent clause:

لَا تَدِينُوا لَيْلَا تَدَانُوا

Judge not lest ye be judged. Gibr. I, 193,3

أَشَارَ عَلَى أَبِي بَكْرٍ بِجَمْعِ الْقُرْآنِ
لَيْلَا يَذْهَبَ مِنْهُ شَيْءٌ

He advised Abu Bakr to compile the Koran so that nothing would be lost. Djir. tar. I, 225,4

(كَانَ) يَحْوِلُ وَجْهَهُ عَنْهَا لَيْلَا
يَذْكُرُ أَلَمَ إِبْرَاهِيمَ أَنَّهَا هُنَا

He kept his face turned away from it lest he remind Uncle Ibrahim that it was there. 'Aww. (Br.) 13,2

F However, a dependent clause after ل and introduced by أَنْ is always causal, e.g., "because," "for":

ذَلِكَ لِأَنَّ الْمُسْلِمِينَ لَيْسُوا
وَحْدَةً —

that is because the Muslims form not a unity.... Sa'. (Zy.) 6,2

لَانْتَبَهُمُ رَأْوِ الْحَضَرَ قَدْ فَسَدَ
بِالْإِخْتِلَاطِ

for they observed that the [speech of the] city dwellers was corrupted through racial mixing. Amin duh. I, 312,10

مُسْتَحِيلٌ لِأَنَّكَ لَا تَحْسِنُ الْكَلَامَ

[That is] impossible, for you don't speak elegantly. Hak. sheh. 169,3

لَا لِسَبَبٍ إِلَّا لِأَنَّ —

For no reason, except [because] that.... Ayy. (Br.) 27,6

§ 213 حَتَّى

A حَتَّى, introducing a dependent clause, presents an action that, in a more or less direct way, represents a termination of the action expressed by the main clause. Its meaning is usually a temporal one, but it frequently has different modalities according to the various ways the end introduced by the preposition affects the main action.

Generally, حَتَّى will introduce a verbal sentence with normal word order; that is to say, it will immediately precede the verb. As for the accompanying tenses and for the use of the preposition in the compound sentence, حَتَّى has always had a greater flexibility than لَ, as we shall see in the following paragraphs.

In its temporal meaning, حَتَّى frequently presents the verbal action as having taken place, e.g., "till that happened," and thus it usually governs the perfect tense:

إِنْتَظَرَ حَتَّى انْصَرَفَ الشَّيْخُ
He waited until the sheikh
had departed.
Hus. ayy. I, 73, 10

إِنهَمَكْتُ فِي فَتْحِ الْمَحْضَرِ وَسُؤَالِ
الشُّهُودِ حَتَّى قَرَعْتُ مِنْهُمْ جَمِيعًا
I busied myself with
opening the summary of
evidence and questioning
the witnesses until I
had finished with them
all. Hak. yaum. 46, 15

بَقِينَا كَذَلِكَ حَتَّى دَخَلْنَا الْمَدِينَةَ
So we remained until we
entered the city.
Nu'. liq. 32, 5

أَخَذَ الْأَعْرَجُ يُوسِعُهُ ضَرْبًا بِيَدِهِ
حَتَّى آسَدَتْ أَوْدَانَا وَكَلَّتَا
The lame boy began to
beat it soundly until his
hands were black and be-
came tired.
'Aww. (Br.) 15, 23

سَارَ الْمُسْلِمُونَ مَعَ الصُّبْحِ حَتَّى
بَلَغُوا أَحَدًا
In the morning the Mus-
lims journeyed until they
reached Uhud.
Hai. sir. 292, 21

سَارَ حَتَّى أَتَى قَيْصَرَ الرُّومِ
He travelled until he
came to the Emperor of
Byzantium.
Hai. sir. 75, 15

B The action of the dependent clause can also be presented as being in the future in relation to the action of the main clause. In this case, the subjunctive is used, which, contrary to usage in medieval Arabic, does not necessarily express the action of the dependent clause as something wanted or striven for:

كَذَلِكَ كَانَ يُطْعِمُ الْحَاجَّ حَتَّى
يَصْدُرُوا عَنْ مَكَّةَ
Thus he used to feed the
pilgrims until they would
leave Mecca.
Hai. sir. 87, 7

يَسْكُتُ الشَّاعِرُ حَتَّى يَغْرَعُوا مِنْ
لَفْظِهِمْ بَعْدَ وَقْتٍ قَصِيرٍ أَوْ طَوِيلٍ
The poet would remain si-
lent until after a while
they would stop making
noise. Hus. ayy. I, 5, 11

يُورْتَدَانِ حَتَّى يَبْلُغَا أَقْرَبَ بَابٍ
Both move backward until
they reach the nearest
door. Hak. ahl. 67, 5

إِذْهَبْ حَتَّى نَدْعُوكَ
Go until we call you.
Hak. sul. 93, 16

إِنَّ كَلَامَ نِسَائِكُمْ وَرَجَالِكُمْ عَلَيَّ
حَرَامٌ حَتَّى تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
It is forbidden for your
men and women to talk
about me until you be-
lieve in God and in His
Messenger.
Hai. sir. 216, 16

وَهُوَ يَنْصَرِفُ حَتَّى يَخْتَفِيَ
while he walks off [the
stage] until he disappears.
Hak. ahl. 137, 9

حَتَّى أَسْتَطِيعَ أَنْ أَكُونَ غِطِيكَ
أَمَامَ اللَّهِ
in order to be able to
be your betrothed before
God. Hak. ahl. 31, 12

لَسْتُ أَسْأَلُكَ حَتَّى تُجِيبَنِي بِهِذِهِ
السَّخَافَاتِ
I am not asking you [just]
to hear such nonsense.
Mah. zuq. 208, 7

Its negation is expressed by **لَا**, which has no effect on the governing function of **حَتَّى**:

أَنَا أَكْبَحُ عَيْنِي حَتَّى لَا أَنْظُرَ إِلَيْهَا
I lowered my eyes in order not to see her.
Hak. yaum. 22,8

أَغْمَضْتُ عَيْنِي حَتَّى لَا يَنْتَظِرَ مِنِّي جَوَابًا
I closed my eyes so that he would not expect an answer from me.
Hak. yaum. 44,18

حَتَّى لَا يُشِيرُوا شَائِرَةَ قُرَيْشٍ عَلَيْهِمْ
so that the Koreish would not start a revolt against them. Hai. sir. 208,3

حَتَّى لَا يَذْهَبَ بِهِ الْوَلَدُ مِنْ مَكَانٍ إِلَى مَكَانٍ
so that the children would not take it from place to place.
Amin (Br.) 85,11

C **حَتَّى** also introduces a modification that amplifies the range of meaning of the main clause. The dependent clause it precedes means, in this case, "the limit" in the sense of "to the point of," "to such an extent," "so that."

In this construction, **حَتَّى** governs a verb in the past tense:

قَدْ بَرَحَ الْعَمُوزُ بِنَا حَتَّى صَارَ أَطْفَالُنَا يَتَلَوْنَ جُوعًا عَلَى التُّرَابِ
Need had possessed us so that our children lay prostrate with hunger.
Gibr. I, 137,9

أَخَذَ بِيَدِي فَشَدَّ عَلَيْهَا حَتَّى كَدْتُ أَصْرُخُ مِنَ الْوَجَعِ
He took my hand and pressed it so hard that I almost screamed because of the pain.
Nu'. liq. 23,13

أَحَبَّهُ حَتَّى كَانَ يُقَدِّمُهُ عَلَى أَبْنَائِهِ
He loved him to the point that he preferred him to his own children.
Hai. sir. 114,17

حَتَّى مَا كَانَا يَسْتَطِيعَانِ الْإِفْتِرَاقَ سَاعَةً وَاحِدَةً
to the point that they could not bear to be parted a single hour.
Manf. sha'. 15,11

لَكِنَّ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ
بِهَذَا الْأِسْمِ — حَتَّى كَادَ هُوَ
نَفْسَهُ يَنْسَى اسْمَهُ الْحَقِيقِي
but nobody knew him by this name...so that he himself almost forgot his real name.
'Aww. (Br.) 9,5

إِبْتَسَمَ الْمُعَلِّمُ آيْتَسَامَةً آلَاكِيَةً حَتَّى لَمَعَتْ أَسْنَانُهُ الدَّهَبِيَّةُ فِي الظُّلْمَةِ
The teacher smiled mechanically so that his golden teeth gleamed in the darkness.
Mah. zuq. 63,16

Note the following:

وَمَنْ أَنْتَ حَتَّى تَطْلُبَ إِلَيَّ
أَنْ — ؟
And who are you to ask me that...?
Tai. (Br.) 131,27

أَمَا كَفَاكَ أَنْ تَهْجُرَنِي فِي مَعْنَتِي
حَتَّى جِئْتَ تَنْكَأُ جَرْحِي فَوْقَ ذَلِكَ؟
Isn't it enough for you to have deserted me in my distress that you should now rub [salt into] my wounds?
Nu'. liq. 23,15

D The negation of the sentence presents the action of the dependent clause as having been introduced before that of the main clause was completed: "he had not...when," usually to be translated as "he had hardly...":

مَا تَوَسَّطْتُهُ حَتَّى سَمِعْتُ —
I had hardly reached its middle when I heard....
Manf. (Zy.) 30,9

لَمْ يَنْقُضْ شَهْرُ الْعَسَلِ حَتَّى مَلَّهَا تَضْجِيرًا
Their honeymoon had hardly ended when he tired of her.
Gibr. I, 119,1

وَمَا أَنْقَضَ النَّهَارُ حَتَّى دُفِنَ الْمَيِّتُ
The day had hardly ended when the dead were buried.
Manf. mag. 132,19

In this type of construction, the indicative of the imperfect may be used to emphasize the future meaning:

وَلَكِنْ لَا تُسَدَّلُ سَتَائِرُ اللَّيْلِ عَلَى
سَارِحِ هَذَا النَّهَارِ حَتَّى يَعُودَ
الْمَسِيحِيُّونَ وَيَضْطَجِعُونَ —

But hardly will the curtains of night be drawn on the stage of this day when the Christians will return and lie down.... Gibr. III, 23, 11

وَلَكِنْ لَا مَرَّ يَوْمٌ وَلَيْلَةٌ حَتَّى تَشْعُرَ
بِمَلَامِسِ أَصَابِعِ الْحَيَاةِ فَتَبْسِمَ
وَتَفْرَحَ

But hardly a day and a night will pass before you will feel the caresses of Life's fingers and so you will laugh and rejoice. Gibr. I, 109, 12

In order to achieve a greater emphasis on the idea of incompletion expressed by the construction above, the auxiliary verb *كَانَ* may be used to modify the verb of the main clause:

مَا كَانَ الرَّجُلُ يَسْمَعُهَا حَتَّى
أَهْتَزَّ وَانْتَفَضَ

The man had scarcely heard her when he began to shake and shiver. Tai. (Zy.) 34, 5

لَا يَكَادُ الْمُؤَدِّبُ يَفْتَحُ فَاهَ عَجَبًا
حَتَّى تَسْمَعَ صِيَاحَاتِ هَلَعِ نِسْوَةٍ

The preceptor had hardly opened his mouth in surprise when the women's cries of fear are heard. Hak. ahl. 61, 11

(For more on *كَانَ*, see Vol. III, p. 258f.)

The negative particle emphasized by the particle

مَا in the sentence may be emphasized by the particle *إِنْ* (see Vol. I, § 36):

وَمَا إِنْ مَدَّ يَدَهُ إِلَى الْبَابِ وَهُمْ
يَفْتَحِهِ حَتَّى آتَتْهُ إِلَيْهِ وَقَالَ —

He had hardly stretched out his hand to the door and tried to open it when he turned around and said.... Nu'. liq. 19, 10

إِنِطَعْتُ لِمَشِيئَةِ صَاحِبِ الَّذِي
مَا إِنْ دَخَلْنَا السَّيَّارَةَ حَتَّى
أَمَرَ السَّائِقَ —

I obeyed my friend who, as soon as we climbed into the car, ordered the driver to.... Nu'. liq. 26, 12

مَا إِنْ وَقَعَتْ عَيْنَاهُ عَلَى مُعْجَمِ
لَا لَانْدَ حَتَّى لَا حَتَّ عَلَى شَفَتَيْهِ
أَبْتِسَامَةً خَفِيفَةً

As soon as his eyes fell on Lalande's dictionary, he smiled faintly. Mah. qah. 11, 19

مَا إِنْ أَقُولُ لَهُ — حَتَّى تَدِبَّ
فِي عَيْنَيْهِ الْيَقَظَةُ

As soon as I tell him..., a wariness appears in his eyes. Mah. zuq. 28, 9

E The verb of the dependent clause following *حَتَّى* may be emphasized with the particle *لَ*; the tense of the verb may be either the perfect, which is usually preceded by the particle *قَدْ*:

حَتَّى لَقَدْ تَحَدَّثَ بَعْضُهُمْ بِذَلِكَ
إِلَى بَعْضٍ وَجَعَلُوا يَقُولُونَ —

to the point that they commented to each other about this and began saying.... Hai. sir. 429, 21

لَقَدْ يَشْتَدُّ بِهِ التَّأَمُّلُ أَبْغَاءَ
الْحَقِيقَةِ حَتَّى لَكَانَ يَنْسَى نَفْسَهُ
وَيَنْسَى طَعَامَهُ وَيَنْسَى كُلَّ مَا فِي
الْحَيَاةِ

His meditation for the sake of the Truth grew so strong that he forgot himself, his food, and everything in life. Hai. sir. 130, 11

حَتَّى لَقَدْ كَانَتْ بَعْضُ الْقَوَائِلِ تَسِيرُ
فِي الْغَيِّ بِعِيرٍ

so that some tribes travelled with 2,000 camels. Hai. sir. 245, 16

or the indicative of the imperfect, with either a present or a preterital meaning:

حَتَّى لَنَرَى أَبَا سُلَيْمٍ الْخُرَاسَانِيَّ
يَمْطِطُ لِنَفْسِهِ نِسْبًا عَرَبِيًّا

so that we see that Abu Muslim al-Khurasani assumed an Arabic *nisba*. Amin duh. I, 37, 15

حَتَّى لَيَقَاتِلُونَ فِي سَبِيلِهِ وَيُقْتَلُونَ

so that they would fight and be killed for His sake. Hai. sir. 137, 5

يَحِبُّهَا مُحَمَّدٌ وَحَرِصَ عَلَيْهَا حَتَّى
لَيَقُولَ —

Mohammed loved and wanted it so much that he would say.... Hai. sir. 495, 12

حَتَّى لَيَصُورَ بَعْضُهُمْ زَيْنَبَ سَاعَةً
رَأَاهَا النَّبِيُّ
to the point that some
describe Zainab when
Mohammed saw her.
Hai. sir. 316,10

Note that also the imperfect may be used after
the particle **قَدْ** :

هُمْ أَعْلَمُ النَّاسِ بِهَا حَتَّى لَقَدْ
يَعْرِفُ أَحَدُهُمُ الْإِنْسَانَ مِنْ أَثَرِهِ
They are the most skillful
people in this; [to the
point that] some of them
could even recognize indi-
viduals from their tracks.
Djir. tar. I,213,5

F As a particle that introduces a progress of
an action, **حَتَّى** may precede a whole compound clause
even in cases when the subordinate precedes the main
clause. In this case, the latter is at times intro-
duced by **فَ** :

حَتَّى انْتَصَفَ اللَّيْلُ فَلَمْ يَبْقَ
بِالْقَهْوَةِ إِلَّا ثَلَاثَةٌ
When midnight arrived,
only three persons were
left in the coffee house.
Mah. zuq. 17,18

Note the following:

سَيَظُلُّ مَتَحِيرًا حَتَّى يَعْرِفَ الْحَقِيقَةَ
He will be at a loss until
he knows the truth.
Mah. qah. 125,23

G The special meaning of **حَتَّى**, "until," naturally
leads to the insertion of a temporal clause usually
introduced by **إِذَا**; its purpose is a closer determi-
nation of the temporal limit presented only generally
by **حَتَّى**. The verb following **إِذَا** in such constructions
has preterital meaning:

كَانُوا يَتَحَاوَرُونَ طَوْلَ النَّهَارِ حَتَّى
إِذَا أَقْبَلَ اللَّيْلُ وَصَلَّتِ الْمَغْرِبُ
اجْتَمَعُوا حُلُقًا فِي الْمَسْجِدِ
They chatted all day long
[until], when night drew
near and the evening
prayer was performed they
gathered, forming circles
in the mosque.
Hus. ayy. I,108,11

خَرَجَ فِي ثَلَاثَةِ رَجُلٍ فَأَعَدَّوَا السَّيْرَ
حَتَّى إِذَا كَانُوا دُونَ بَجْرَانَ بَلِيلَةً
لَقِيَهُمْ رَجُلٌ مِنْ بَنِي سُلَيْمٍ —
He went off with three
hundred men and hastened
until, when they were one
night short of Bajran, a
man from the Banu Sulaim
met them....
Hai. sir. 283,22

هَرَعْتُ إِلَيْهِ لِأَدْرِكُهُ حَتَّى إِذَا لَمْ
يَبْقَ بَيْنِي وَبَيْنَهُ إِلَّا بَضْعُ خُطَوَاتٍ
إِذْ سَقَطَ عَلَى رَأْسِهِ مِنْ نَافِذَةٍ
أَحَدِ الْمَنَارِلِ الْمَهْجُورَةِ جَذَعٌ عَظِيمٌ
I hastened toward him to
catch up with him; when
only a few steps were
between us, a huge tree
stump fell on his head
from a window of one de-
serted house.
Manf. sha'. 262,6

يُصَحِّبُهُمْ صَبَاحَهُمْ ثُمَّ يَفَارِقُهُمْ لِيَمْلِيَ
الْجُمُعَةُ ثُمَّ يَصْحَبُهُمْ حَتَّى إِذَا وَجِبَتْ
الْعَصْرُ فَارْقَهُمْ لَحْظَةً
He would visit with them
in the morning, then would
leave them to perform his
[Friday] prayers, then
visit with them [again]
until, when the afternoon
prayer was due, he would
leave them for a while.
Hus. ayy. II,46,2

It is of interest to point out that very fre-
quently this double construction develops into a
simple temporal one introduced by the compound par-
ticle **حَتَّى إِذَا**, with or without the basic meaning
of temporal progression originally expressed by **حَتَّى**.
In such instances, the clause governed by **حَتَّى** becomes
the main clause of the temporal construction and is
structurally equivalent to a main clause which follows
its subordinate and may, under certain circumstances,
be introduced by **إِذَا** or **فَ** (see Vol. III, p. 285 and
p. 361). The construction most often takes the per-
fect in both the main and subordinate clauses with a
preterital meaning:

أَخَذَتْ الْغَتَاةُ تَنْتَظِرُهُ حَتَّى إِذَا
أَقْبَلَ أَخَذَتْهُ إِلَى غُرْفَتِهَا
The girl began to wait
for him and, when he
arrived, she took him
to her room.
Hus. ayy. I,117,7

(يَتَدَرَّجُ بِتَعْلِيمِ حُرُوفِ الْهَجَاءِ)
حَتَّى إِذَا عَرَفَ الْوَلَدُ شَيْئًا مِنْ
الْقِرَاءَةِ وَالْكِتَابَةِ بَدَأَ بِكِتَابَةِ جُزْءٍ
مِنَ الْقُرْآنِ

(He would begin with the letters of the alphabet) when the boy knew how to read and write a little, he began copying a part of the Koran.
Hus. (Br.) 86,28

حَتَّى إِذَا كَانَ الْعَصْرُ أَقْبَلَ عَلَيْهِ
أَصْحَابُهُ وَرَفَاقُهُ مَنَصْرَفَهُمْ مِنَ الْكِتَابِ

In the afternoon his friends and comrades went to [see] him on their departure from school.
Hus. ayy. I, 63,5

The perfect may also be nonpreterital:

فَسَيَعُودُ أَخُوهُ الْأَزْهَرِيُّ مِنْ
الْقَاهِرَةِ بَعْدَ أَيَّامٍ حَتَّى إِذَا قَضَى
إِجَازَتَهُ اسْتَصْحَبَهُ إِلَى الْأَزْهَرِ

For his brother, the Azhari, was coming back from Cairo in a few days and, when he ended his vacation, he would take him along to al-Azhar.
Hus. ayy. I, 64,5

سَتَحْضُرُ دَرْسًا لَيْسَ لَكَ وَإِنَّمَا هُوَ
لِي حَتَّى إِذَا فَرَغْنَا مِنْ هَذَا الدَّرْسِ
ذَهَبْتُ بِكَ إِلَى الْأَزْهَرِ

You will attend a lesson that is not meant for you but just for me; then, when we shall have finished the lesson, I shall take you to al-Azhar.
Hus. ayy. I, 142,1

Some authors expand these compound particles by adding an adverbial **مَا** with the resulting form **حَتَّى إِذَا مَا** which has the same meaning as that above:

كَانَتْهُمْ لَمْ يَصَدِّقُوا أَنَّ فَتَى مِثْلِي
يَقِفُ بَيْنَهُمْ وَيَتَكَلَّمُ مِتَّجَاسِرًا بِمِثْلِ
هَذَا الْكَلَامِ حَتَّى إِذَا مَا أَنْتَهَيْتُ
اقْتَرَبَ أَحَدُهُمْ وَقَالَ —

as if they could not believe that a young man such as I could stand before them and dare to speak as I did; when I had finished, one of them approached me and said....
Gibr. I, 167,10

خَرَجَتْ مَرْيَمُ مِنَ الْبَيْتِ مُتَّبِعَةً أَثَرِ
أَقْدَامِ وَالِدَتِهَا مُتَنَعِشَةً مِنَ الْبَرْدِ
وَالْخَوْفِ حَتَّى إِذَا مَا بَلَغَتْ الْمَكَانَ
رَأَتْ الشَّابَّ الْمَلَقَى بِلَا حَرَكَ عَلَى
الثلجِ تَأَوَّهَتْ وَهَرَجَتْ

Miryam went out of the house following her mother's tracks, shivering from cold and fear; when she reached the spot and saw the youth stretched out on the snow, motionless, she moaned and cried out.
Gibr. I, 158,5

حَمَلَتِ الرَّائِثَانِ الْفَتَى وَالْأَرْيَاحُ
الشَّديدَةَ تَصَدَّهَمَا وَالثَّلْجُ تَتَمَسَّكُ
بِأَقْدَامِهِمَا حَتَّى إِذَا مَا بَلَغْنَا بِهِ
الْكُوخَ الْفَتَاهُ بِجَانِبِ التَّوْقِدِ

The two women carried the youth, while the strong winds fought and the snow clung to their feet; when they reached the hut with him, they laid him down by the fireplace.
Gibr. I, 158,10

H The frequent use of **حَتَّى** before different conjunctions or adverbial expressions developed from its meaning as an emphatic particle used to amplify the validity of the verbal action in the main clause: "to the point of....", "to such an extent that....", "so that....". It is especially common when the subordinate clause it introduces is presented as a progression or the effect of a progression of the verbal action expressed by the main clause. In such constructions, **حَتَّى** has an adverbial function (also see Vol. II, § 125):

لَا بَدَّ مِنْ أَنْ أَقْبِضَ عَلَيْهِ وَلَوْ فِي
آخِرِ الْعَمْرَةِ حَتَّى وَإِنْ كَلَّفَنِي الْأَمْرُ
كُلَّ مَا أَمْلِكُ

I must get hold of him, even if I have to go to the ends of the world and even if I have to spend everything I own.
Nu'. liq. 34,14

حَتَّى كَانَ الْغُرْفَةُ دُكَّانَ زَهَّارٍ
مِنَ الطَّبَقَةِ الْأُولَى

as if the room were an exclusive florist's shop.
Nu'. liq. 36,4

ظَلَّ عَلَى صِدَاقَتِهِمَا حَتَّى بَعْدَ أَنْ
فَرَّقَ بَيْنَهُمَا الْعَمَلُ

They remained good friends even after work caused them to separate.
Mah. zuq. 41,9

وَأَيُّ وَالِدٍ لَا يَشْقَى عَلَيْهِ فِرَاقُ ابْنَتِهِ
حَتَّى لَوْ كَانَتْ ذَاهِبَةً إِلَى بَيْتِ
جَارِهِ أَوْ إِلَى قَصْرِ مُلِكٍ؟

What parent will not
grieve when his daughter
leaves, even if she should
only be going to his
neighbor's house or to
a king's palace?
Gibr. II, 41, 8

نَزَلَتْ عَنْهُ الْحُمَّى لَكَانَ الدَّوَاءُ الَّذِي
سَقَاهُ أَهْلُهُ قَدْ فَعَلَ فَعْلَهُ

The fever abated, as if
the medicine which his
family had let him drink
had had its effect.
Hai. sir. 502, 16

I When used adverbially to express the progression
and limit of the validity of the verb in the main
clause, *حَتَّى* may introduce any part of the sentence,
usually a nominal one, without any governing function:

أَوَلَمْ يَعُدْ حَتَّى الْعَبْدِ الَّذِي
رَافَقَهُ؟

Hasn't even the slave who
went with him returned
yet? Hak. ahl. 84, 13

لَا يَعْرِفُ حَتَّى مِنْ أَيْنَ يَأْتِي
هَذَا الصَّوْتُ

He did not even know where
this voice came from.
Hus. ayy. II, 36, 17

سَمِعْتُ حَتَّى الْعَبِيدَ يَشْكُونَ

I heard even the servants
complaining.
Raih. mul. 66, 17

Note the following construction:

إِنَّهُ شَابٌ فَقِيرٌ حَتَّى السَّجَائِرُ لَا
يَدْخُلْنَهَا

He is poor; he doesn't
even smoke cigarettes.
Mah. qah. 21, 20

and may also introduce a complete sentence:

حَتَّى أَبُو بَكْرٍ الَّذِي — قَدْ بَقِيَ لَا
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا

even Abu Bakr, who....,
knew only very little
of this matter.
Hai. sir. 210, 9

حَتَّى الشُّيُوعِيَّةُ نَفْسَهَا لَمْ تَكُنْ
دَوْلَةً جَدِيدَةً

Even the Communist State
itself was not a new one.
Hus. (Br. II) 77, 11

and a subordinate clause:

لَمْ يَكُنِ الْوَسْطُ الرَّبْعِيُّ الَّذِي
أَجْبَرْنَا الْإِنْكِلِيزَ عَلَى أَنْ نَعِيشَ فِيهِ
— وَالَّذِي أَخَذْنَا بِقِيَمِهِ حَتَّى حِينٍ
كُنَّا نَعِيشُ فِي الْمَدِينَةِ —
حَتَّى إِذَا كَانَ شَوْقِي وَالْجَارِمُ
مُتَافِقَيْنِ فَمَا شَأْنُ هَذَا بِالْأَدَبِ؟

the rural milieu where
the British forced us to
live...and whose values
we accepted even when
living in the city....
Musa adab. 182, 2

so that if Shauqi and
al-Jarim were hypocritical,
what would that have to
do with literature?
Musa adab. 48, 3

هَذَا اقْتِرَاحٌ جَمِيلٌ وَأَنَا أَؤَيِّدُهُ حَتَّى
وَلَوْ كُنَّا نَجْهَلُ هَذَا الْكَاتِبَ الَّذِي
سَنَقْرَأُ تَرْجُمَتَهُ

This is a good suggestion
and I support it even if
we do not know the writer
whose translation we will
be reading.
Musa adab. 48, 15

J Usually, however, a complete sentence after *حَتَّى*
in this type of adverbial-connective function is used
as a noun clause introduced by *إِنَّ* or *أَنَّ*.⁸

Since *حَتَّى*, as connective adverb, has no governing
function on either the noun or the sentence following
it, the use of *إِنَّ* and *أَنَّ* should actually be deter-
mined by the relationship of the noun clause to the
preceding sentence; if it is a subordinating one,
then *أَنَّ* should be used; *إِنَّ* should be employed only
when there is a coordination. In modern Arabic, how-
ever, there seems to be no clear distinction between
either case, and both particles are used indiscri-
minately. Thus, the following are found with *أَنَّ*:⁹

إِنَّ الْقَبْلَةَ شَرِيفَةٌ يَا سَيِّدَتِي حَتَّى
أَنَّ مَلِكَةَ فَرَنْسَا لَمْ تَبْخُلْ بِهَا عَلَى
نَيْبِلٍ مِنْ نُبَلَاءِ الْإِنْكِلِيزِ

A kiss is a noble thing,
My Lady! Even the Queen
of France has not denied
them to some English noble-
men. Manf. sha'. 185, 16

8. On the use of *حَتَّى* in classical Arabic to introduce
a noun clause, see Reck., *Synt. Verh.*, p. 672.

9. We are only taking into consideration those cases
in which the printed text includes the *hamza*.

لَقَدْ قَضَيْتَ حَيَاتِي كُلَّهَا مَحْرُومًا
لَدَى عَطْفِ الْمَرْأَةِ وَحَنَانِهَا حَتَّى
أَنْ أُبَيِّ كَمَا حَدَّثُونِي لَمْ تَكُنْ
تَسْتَطِيعُ أَنْ تَرَانِي جَمِيلًا

All my life I was forbidden the bliss of woman's affection and tenderness. Even my mother, as I have been told, could not find me handsome.
Manf. sha'. 281,11

بَعْضُ مِنَ الْقُرَّاءِ كَانُوا مُسْرِفِينَ فِي
إِطْرَائِهِمْ وَأَعْجَابِهِمْ حَتَّى أَنَّهُمْ لَمْ
يَقْنَعُوا بِالْبَرِيدِ فَاخْتَارُوا التِّلْغْرَافَ

Some readers have been so exaggerated in their praise and acclaim that they were not satisfied with [writing by] mail but preferred to send a telegram.
Musa adab. 46,3

(أَنَّ انْتِشَارَ الدِّينِ الْإِسْلَامِيِّ فِي
بَعْضِ الْأَقْطَارِ قَدْ تَمَّ بَعْدَ أَنْ —)
حَتَّى أَنَّ هَذَا الْإِنْتِشَارَ جَرَى فِي
بَعْضِ الْأَقْطَارِ بِصُورَةٍ مُسْتَقِلَّةٍ عَنْ تَأْثِيرِ
السُّلْطَاتِ السِّيَاسِيَةِ

[That the spread of the Muslim religion in several countries was completed after...] [Its] diffusion even occurred in some countries in a form independent of political influence.
Hus. (Br.II) 78,9

and with إِنَّ :

كُنْتُ أَقُولُ إِنَّ الظَّلَامَ فِي تِلْكَ
السَّاعَةِ كَانَ جَدًّا حَتَّى إِنَّ الْمَرْءَ لَا
يَسْتَطِيعُ أَنْ يَنْظُرَ إِلَى أْبَعْدَ مَا
تَحْتَ قَدَمَيْهِ

I was telling [them] that now it is pitch-black, so much so that no one can see any farther than under his own feet.
Manf. sha'. 129,1

فَاتَلَ قِتَالًا شَدِيدًا وَأَبْلَى بَلَاءً
مَنْقَطَعَ النَّظِيرِ حَتَّى إِنَّهُ لَمْ يَقْتُلْ
إِلَّا بَعْدَ أَنْ ضُرِبَ سِتْعِينَ ضَرْبَةً
وَحَتَّى إِنَّهُ لَمْ يَعْرِفْ أَحَدًا إِلَّا أُخْتَهُ
عَرَفَتْهُ مِنْ بَنَانِهِ

He fought courageously and proved himself matchlessly brave, so much so that he was killed only after having received sixty blows and his sister alone could recognize him from the tips of his fingers. Hai. sir. 299,16

كَانُوا يَسْمَعُونَ ذَلِكَ مِنْهُ وَيَضْحَكُونَ
لَهُ حَتَّى إِنَّ جَنُوبَهُمْ لَتَكَادُ تَنْقُذُ
مِنْ الضَّحِكِ

They listened to this from him and laughed so much that they almost burst with laughter.
Hus. ayy. II,47,9

حَمَلْتُ مَعِيَ إِلَى وَلَدِي مِنَ الْهَدَايَا
مَا سُرَّ بِهِ سُرُّهُ حَتَّى إِنَّهُ قَالَ —

I brought with me some gifts for my son which made him so happy that he exclaimed....
Hak. ahl. 62,9

§ 214 INDIRECT QUESTIONS

A A question is most often expressed as an independent (interrogative) proposition following verbs of oral communication such as "to say," "to ask," and the like. Very frequently, however, the question is not considered as actually being independent, but becomes incorporated into the preceding statement. The content of the interrogative proposition is not directed at any person in particular but is only given as the content of the oral expression and is thus found primarily after the same verbs used for the direct question: قَالَ, "to say," سَأَلَ, "to ask," etc. but also with other verbs related in meaning such as "to wish to know if (whether)," "not to know if (whether)," etc., and even with verbs expressing doubt "to be uncertain if (whether)."

English, along with other European languages, has developed special constructions that essentially differentiate between both types of questions, either in word order (e.g., *He asked me, "Where have you been?"* for the direct question, and *He asked me where I had been* for the indirect) or, with particles that introduce the indirect question (*He asked me, "Has he come back?"* as the direct question and *He asked me if (whether) he had come back,* for the indirect).

Arabic has not developed special constructions for this second kind of question, the only definite distinction between both being the use of the second person for the direct question and the third for the indirect, e.g., سَأَلَهُ إِلَى أَيْنَ تَذْهَبُ, *He asked him, "Where are you going?"* for the direct question, but

سَأَلَهُ إِلَى أَيْنَ يَذْهَبُ , He asked him where he was going, for the indirect.

There is, consequently, no special distinction between both in the frequent cases of narrative dealing with a third person:

قُلْ لِي مَنْ هِيَ؟ Tell me who she is [or, "Who is she?"].
Manf. sha'. 29,7

قُلْ لِي فِي أَيِّ مَكَانٍ هُوَ؟ Tell me where it is [or, "Where is it?"].
Manf. sha'. 55,12

اُنْظُرْ يَا غَالِيَانَسَ مَا آتَى الْخَبَرَ؟ Ghalyas, [go to] see what is happening [or, "What is happening?"].
Hak. ahl. 53,8

The presence of a question mark is not a reliable indication of the nature of the question, since many authors (or editors) use it for both kinds indiscriminately:

تَلَقَّاهُ صَاحِبَهُ الصَّبِيِّ يَسْأَلُهُ هَلْ لَقِيَ الْخَادِمَ؟ وَهَلْ طَلَبَ إِلَيْهِ الْغَصَا؟ His friend, the boy, went to him asking him whether he had met the servant and whether he had asked him for his staff.
Hus. ayy. I,103,6

وَلَا أَدْرِي مَا اللَّهُ صَانِعٌ بِي بَعْدَ الْيَوْمِ؟ I don't know what God will do with me after today.
Manf. sha'. 151,17

while others, at times, avoid the use of the question mark with indirect questions:

يَسْأَلُونَهُ مَا الَّذِي جَاءَ بِهِ asking him what had brought him [there].
Hai. sir. 369,9

بَدَأُوا يَسْأَلُونَ فِي الْغَنَيْفَةِ لِمَنْ تَكُونُ They began asking each other to whom the booty should go.
Hai. sir. 268,14

وَقَفَ يَفْكُرُ مَاذَا عَسَاهُ يَصْنَعُ He stopped to think what he could do.
Hai. sir. 367,18

B Thus, an indirect question may be introduced without any structural change in the interrogative construction (see Vol. I, § 39):

a) by any interrogative particle:

سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟ He asked him whether he had seen anyone.
Hai. sir. 260,5

أَنْتَ تَسْأَلُ عَنْ حَمَاكَ وَهَلْ مَائِهِ سَاخِنٌ؟ You ask about your bath, whether its water is warm.
Hai. sir. 69,23

سَأَلَهَا أَعِنْدَهَا ضِيَاةٌ مِنْ طَعَامٍ أَوْ شَرَابٍ؟ He asked her whether she had some food to offer him. Hai. sir. 89,21

b) or by an interrogative adverb or adverbial particle:

أَلَا تَعْرِفُ كَمْ عَمْرُهُ؟ Don't you know how old he is? Hak. ahl. 136,9

لَسْتُ أَدْرِي كَيْفَ كَانَ يَسْتَى I don't know what its title was.
Hus. ayy. I,97,7

لَا أَدْرِي مِنْ أَيْنَ جَاءَ not knowing where he had come from.
Hus. 'ala. II,198,6

لَا يَدْرِي مَتَى يَعْلَمَانِ He did not know when they would learn [about it].
Mah. qah. 112,7

أُرِيدُ آلَانَ أَنْ أَعْرِفَ مِنْكَ أَيْنَ بَيْتِي؟ I want you to tell me now where my house is.
Hak. ahl. 66,7

لَا أَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ I don't know how long I have been standing here.
S. Din (Br.) 64,26

اللَّهُ وَحْدَهُ يَعْلَمُ كَمْ تَعَذَّبْتَ
God only knows how much I
suffered.
Mah. zuq. 258,5

c) or by an interrogative pronoun:

مَا أَعْلَمَ أَيُّنَا الْأَسْنَى
I don't know which one
of us is the oldest.
Nu'. liq. 70,17

يَسْأَلُ نَفْسَهُ أَيَّ شَيْءٍ رَأَى؟
asking himself what [it
was that] he had seen.
Hai. sir. 133,10

سَأَلُوهُ لِمَ رَغِبَ عَنْ أَسْمَاءِ آبَائِهِ؟
They asked him why he
had preferred [it] to
the name of his ancestors.
Hai. sir. 109,12

سَأَلَهُمْ مَا عَسَاهُ يَفْعَلُ لِتَرْضَى
الْآلِهَةَ؟
He asked them what he
could do to please the
deities.
Hai. sir. 100,11

سَأَلَهَا مَا بَالُهَا؟
He asked her what the
matter was with her.
Manf. sha'. 152,17

لَسْتُ أَدْرِي فِيمَ كُلُّ هَذَا
الْإِهْتِمَامِ؟
I don't know why he is
so anxious.
Hak. sul. 59,9

Of special interest are some indirect questions introduced by the interrogative pronouns مَنْ and مَا, which frequently become equivalent to pronominal relative construction (see Vol. III, p. 170ff.):

لَكِنَّهُ لَمْ يَدْرِ مَاذَا يَقُولُ
but he did not know what
to say.
Mah. qah. 133,7

لَمْ تَدْرِ الْآخَرَى بِمَاذَا تُجِيبُ
The other did not know
what to answer.
Mah. zuq. 29,12

وَلَا يَعْلَمُ مَا آلَذَى أَضْحَكَهَا وَلَا
مَا آلَذَى أَبْكَاهَا
without knowing what [it
was that] made her laugh
and cry. Manf. mag. 18,10

صَمَتَتْ لَا تَدْرِي مَاذَا تَقُولُ
She kept silent, not
knowing what to say.
Mah. qah. 144,9

أَتَدْرِي مَاذَا أَصْنَعُ؟
You know what I'll do?
Raf. wah. I, 92,10

Note the use of the interrogative in the following:

أَتَدْرِي لِمَاذَا؟
Don't you know why?
Hak. sul. 20,24

لَسْتُ أَدْرِي لِمَاذَا؟
I don't know why.
Hak. ahl. 110,12

C Correlative and alternative interrogative constructions are also often used as indirect questions:

لَا أَعْلَمُ هَلْ سَقَطْتُ فِي كَوْكَبِ
الْأَرْضِ أَمْ فِي كَوْكَبِ آخَرَ غَيْرِهِ
I do not know whether I
fell on the planet Earth
or on another one.
Manf. sha'. 193,12

مَا يَدْرِي أَيُّصَدِّقُ أَمْ يَكْذِبُ
without knowing whether
to believe or disbelieve.
Hai. sir. 358,19

لَا يَعْلَمُ أَخْيَالًا يَرَى أَمْ حَقِيقَةً؟
without knowing whether
he was seeing an illusion
or reality.
Manf. mag. 153,9

وَلَا نَدْرِي أَنْصَدِّقُ الْكِتَابَ أَمْ
الْجَرِيدَةَ
And we don't know whether
we should believe the
letter or the newspaper.
Raih. mul. 63,15

وَلَكِنْ أَتَدْرِي أَيُّنَا السَّاحِرُ أَهْوَى
أَنَا أَمْ الشَّابَّةُ أَمْ شَهْلَبَةُ أَمْ
مَهْلَبَةُ
But, do you know which
one of us is the magician
—I, myself, the flute,
or Shahlaba and Mahlaba?
Nu'. liq. 76,16

D The conditional particle إِنْ, "if," may at times be used to introduce a simple or a correlative indirect question (see Vol. III, p. 319f.):

قُولِي إِنَّ هَذَا صَحِيحٌ	Tell me whether this is true. Hak. sheh. 67,15
وَلَمْ يَكُنْ مَأْمُونٌ رِضْوَانٌ يَدْرِي إِنْ كَانَ يَبْعَثُ إِلَى قُونَسَا أَمْ يَبْقَى فِي بَصْرَ	Ma'mun Ridwan did not know whether he would be sent to France or would remain in Egypt. Mah. qah. 79,15

E The (simple or correlative) indirect question quite often assumes, in the main clause, the syntactical function of an accusative:

أَنْظُرْ هَلْ يَسْتَطِيعُ صَاحِبُ مِثْلِ هَذَا الْوَجْهِ الْبَشِيعِ الدَّيْمِ أَنْ يَحْيَا	Think whether the owner of such an ugly, hideous face can live. Manf. sha'. 66,6
وَلَكِنْ أَتَدْرِي أَيُّنَا السَّاحِرُ	But do you know which one of us is the magician? Nu'. liq. 76,16
لَسْتُ أَتَدْرِي كَيْفَ كَانَ يَسْقَى	I don't know what its title was. Hus. ayy. I,97,7

and also as the second accusative:

سَأَلَهَا مَا بَالُهَا؟	They asked her how she was. Manf. mag. 109,11
يَسْأَلُ نَفْسَهُ أَيَّ شَيْءٍ رَأَى؟	asking himself what [it was that] he had seen. Hai. sir. 133,10
سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟	He asked him whether he had seen anyone. Hai. sir. 260,5

or as a determinative apposition (see Vol. III, p. 65):

اِخْتَلَفَ مُؤَرِّخُو السِّيَرَةِ فِي تَحْرِيمِ الْخَمْرِ مَتَى كَانَ	[Mohammed's] biographers disagree about when wine was prohibited. Hai. sir. 380,21
يُقْتَشُونَ عَنْ صَاحِبِ الصَّوْتِ أَيْنَ مَكَانُهُ؟	looking for the place where the owner of this voice could be. Manf. sha'. 37,9

لَا أَتَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ الْحِظَّةُ أَمْ سَاعَةٌ	I don't know how long I have been standing here, whether [it has been] a moment or an hour. S. Din (Br.) 64,26
وَكَذَلِكَ اِخْتَلَفَ فِي الْوَقْتِ الَّذِي وَلِدَ فِيهِ أَتَهَارًا كَانَ أَمْ لَيْلًا	Likewise, there is a disagreement over the time when he was born, whether it was during the day or at night. Hai. sir. 109,8
لَا أَتَدْرِي مِنْ أَيْنَ جَاءَ أَتَجَمَّ مِنْ الْأَرْضِ أَمْ هَبَطَ مِنَ السَّمَاءِ	I do not know from whence he came, whether he rose from the earth or descended from heaven. Hus. 'ala. II,198,6
وَقَدْ رَأَيْتَ الْيَهُودَ كَيْفَ أَحْسَنُوا اسْتِقْبَالَهُ أَمَلًا —	You have seen how well the Jews received him, hoping.... Hai. sir. 224,13
بَدَأُوا يَتَسَاءَلُونَ فِي الْغَنِيمَةِ لِمَنْ تَكُونُ	They began asking each other to whom the booty should go. Hai. sir. 268,14

or in the genitive case after a preposition:

أَخْبِرْنِي بِمَا كَانَ وَمَتَى وَكَيْفَ كَانَ	Tell me what happened and when and how it happened. Nu'. liq. 26,3
عَجِبْتُ إِلَى كَيْفَ أَتَيْتُ اسْتَسَلَمْتُ لِأَرَادَتِهِ بِمِثْلِ تِلْكَ السَّهُولَةِ	I wondered how I could have submitted myself to his will with such ease. Nu'. liq. 23,3

F Very frequently, an alternative indirect interrogative construction functions as a subject of a nominal sentence following سَوَاءٌ, "equal," as its predicate:

سَوَاءٌ لَدَيَّ أَقْرَأْتَ كِتَابِي هَذَا أَمْ
مَزَّقْتَهُ

It doesn't matter to me
whether you read my let-
ter or tear it up.
Mah. qah. 3,2

سَوَاءٌ أَكَانَ الْإِيمَانُ كَمَا تَقُولُ
أَمْ غَيْرُهُ

It makes no difference
whether or not faith is
as you say [it is].
Hak. ahl. 66,6

سَوَاءٌ أَكَانَتْ هَذِهِ الْقَوَائِنُ
التَّشْرِيعِيَّةُ مُطَابِقَةً لِرُوحِ الدِّينِ أَمْ
مُخَالِفَةً

It doesn't matter whether
these laws were in con-
formity with or contrary
to the spirit of religion.
Sa'. (Zy.) 6,31

سَوَاءٌ أَصَحَّتِ الْأُولَى أَمْ الْآخَرَى
مِنْ هَاتَيْنِ الرَّوَايَتَيْنِ

It makes no difference
whether the first or the
second of these two ac-
counts is correct.
Hai. sir. 126,13

سَوَاءٌ أَتَوَقَّعْتَ أَمْ لَمْ تَتَوَقَّعْ

It makes no difference
whether or not you ex-
pected [it].
Manf. mag. 153,17

Hence, سَوَاءٌ becomes incorporated into the alternative interrogative, which loses the interrogative particle of the first member. سَوَاءٌ in this construction is in the adverbial accusative:

(جِيلٌ جَدِيدٌ) يَحْمِلُ مَعَ ذَلِكَ
خَصَائِصَ الْأُمَمِ الْمُخْتَلِفَةِ الَّتِي
يَتَكَوَّنُ مِنْهَا دَمُهُ سَوَاءٌ كَانَتْ
خَصَائِصَ جَسَدِيَّةٍ أَوْ عَقْلِيَّةٍ أَوْ رُوحِيَّةٍ

[A new generation] pos-
sessing, in addition, the
characteristics of the
different peoples from
whose blood it was formed,
no matter whether they
were physical or intel-
lectual, moral or spir-
itual characteristics.
Amin duh. I,2,6

§ 215 SYNDETICAL NOUN CLAUSES

A subordinate noun clause is very frequently intro-
duced by the particles **أَنَّ** and **أَنَّ**. They belong to
the group called **إِنَّ وَأَخَوَاتُهَا**, 'inna and its sisters,'
by Arab grammarians who have been aware of their
common origin. As we have stated (see Vol. I, § 109),¹⁰
both particles originally had a demonstrative-inter-
jectional character with no function other than that
of directing the mind of the listener toward the state-
ment they introduce. The two, however, early lost
their interjectional quality completely and are now
used exclusively as introductory particles for a noun
clause.

On the other hand, both have also been completely
incorporated into compounds to such an extent that
they can only fulfill their syntactical function
within it; that is to say, that they are never used
in the very beginning of the compound but must fol-
low a part or parts of it.

The main difference between both particles is seen
in the fact that **أَنَّ** governs a noun in the accusative
case and therefore has a much closer relationship
with the statement it introduces (Vol. II, § 112).

أَنَّ, on the contrary, is much freer in its attachment
to the statement, and only in the case of introducing
the imperfect of a verb will it specifically take on
a governing function, namely, that of requiring the
verb in the subjunctive (see Vol. I, § 25).

Any attempt to present the different uses of the
particles will have to account for two different
aspects of their usage. First, the function of the
particles in the subordinate noun clause, for the use
of one or the other will determine the syntactical
structure of the statement it introduces. Second,
their function in the compound, for in frequent cases
they cannot be used indiscriminately, and the utili-
zation of one of the two may be obligatory or the
basic meaning intended by the construction will be
affected.

Although modern Arabic has a definite tendency to-
ward a more systematic and consistent employment of
these particles, it has by no means reached the point
where a simple explanation of their usage is possible.

10. Also see Brock., *Grund.*, II, p. 602.

§ 216 GENERAL REMARKS ON THE USE OF **أَنَّ** AND **أَنْ**

It may be of interest to present as an introductory note the fact that among the numerous rules commonly given to determine the use of these particles, only the following can be accepted as having general value:

a) Because of their having been incorporated into a compound, neither of the particles can be used in the very beginning of a sentence but will have to follow a part or parts of the compound.

b) In some cases, the particles have lost their attachment to the compound because of a closer attraction to a particular preposition or adverbial. In such instances, the noun clause with the particles introducing it may be placed in the very beginning, therefore preceding the main clause. Such compounds have always developed with one or the other particle, with which it will always have to be used, influencing accordingly the nature of the sentence following it.

With regard to the use of either one of the particles, the following may be stated:

a) **أَنَّ** cannot be used immediately before an imperfect indicative; the particle, when preceding the imperfect, governs the verb in the subjunctive mood and the subjunctive presents the action as still being future in relation to that of the main clause.

b) **أَنْ** cannot be used immediately preceding a verb. Before a nominal sentence, it governs a noun or its equivalent, which will be (either actually or virtually) in the accusative case.

A verbal sentence can only be used after **أَنْ** when the governing action of the particle has been satisfied by inverting the word order of the subject, by presenting a noun as an anacoluthon (see Vol. II, § 180), or by adding, after the particle, a suffixed pronoun functioning as a "pronoun of general reference" (**ضَمِيرُ الشَّانِ**, "the pronoun of fact," see Vol. II, § 109 and 112).

As to their function within a compound, we may say that:

a) only when the verb in the noun clause is in the imperfect is there a noticeable influence on the part of the main clause as to the choice of the particle introducing the noun clause.

b) **أَنْ** always implies a statement of fact.

a) after verbs that present their objects as something striven for or simply as a possibility or capability of a future action, only **أَنْ** will be used.

§ 217 **أَنْ**

A As we have stated above in the introduction, **أَنْ** has a looser connection with the statement it introduces than **أَنَّ** and it can be used whenever the other particle is not allowed for structural reasons (see *b* above) as long as it does not conflict with its own syntactical restriction (as presented in *a* above). Thus, for example, **أَنْ** usually introduces a verbal sentence with normal word order, with the verb as a rule, immediately following the particle (see also Vol. I, § 25).

B The verb after **أَنْ**, when the action is considered as being concluded and thus in the past, will be in the perfect tense:

أَنْتَ الْبَقِيَّةُ الْبَاقِيَةُ بَعْدَ أَنْ
مَضَى كُلُّ شَيْءٍ كَعَلَمٍ

You are the only thing left [to me] after everything has gone like a dream. Hak. ahl. 79,14

ثُمَّ لَمْ يَلَيْكَ أَنْ نَسِيَ هَذَا كُلَّهُ

Then it did not take long till he had forgotten everything. Hus. ayy. I, 38,12

لَمْ يَسْبِقْ لَهُ أَنْ دَخَلَ بَيْتًا
كَهَذَا الْبَيْتِ

He had never before entered a house like this one. Mah. qah. 54,22

كَانَ أَثَرُ ذَلِكَ أَنْ ذَهَبَ سَعْدٌ
إِلَى قَوْمِهِ

A consequence of this was that Sa'd went to his people. Hai. sir. 216,13

The perfect is frequently preceded by the particle **قَدْ** :

أَنْ قَدْ سَمِعَ اللَّهُ لَهَا وَلِزَوْجِهَا
وَأَنْ قَدْ أَخَذَتِ الْأُزْمَةُ تَحُلُّ
that God had listened to
her and to her husband,
and that the crisis had
begun to pass.
Hus. ayy. I, 123, 9

حِينَ عَرَفَا أَنْ قَدْ سَكَنَ النَّاسُ
عَنْهُمَا —
When they knew that the
people had stopped looking
for them....
Hai. sir. 213, 16

عَرَفَ أَنْ قَدْ بَزَغَ الْفَجْرُ
He knew that dawn was
near. Hus. ayy. I, 9, 8

ظَنَّ الْفَيْكُونْتُ أَنْ قَدْ عَرَضَ لَهُ
عَارِضٌ
The Viscount thought that
something fatal had hap-
pened to him.
Manf. sha'. 55, 8

C When the verbal action of the noun clause is presented as something future in relation to the main statement —thus as something still to happen and not as a direct statement of a fact— **أَنْ** will be used governing the subjunctive, e.g.,

a) after verbs or expressions signifying an activity of will that thus present the noun clause as something intended, wished, or striven for¹¹:

وَهُوَ يَنْتَظِرُ أَنْ تَدُورَ بِهِ الْأَرْضُ
while he was expecting
that everything would
turn around him.
Hus. ayy. I, 103, 2

شَاءَتْ الْأَقْدَارُ أَنْ يَكُونَ بَعْدَئِذٍ
رَفِيقِي فِي السَّفَرِ
Destiny wanted him to be
my companion later on in
the trip. Raih. mul. 25, 18

11. **أَنْ** with the subjunctive, usually introducing the object, may have a meaning equivalent to a final clause; this is especially true with verbs that are only secondarily transi- tives:

قَدْ أَتَجَّهُ إِلَى اللَّهِ بِكُلِّ رُوحِهِ أَنْ
يَهْدِيَ قَوْمَهُ
He prayed to God with his
whole heart for Him to guide
his people. Hai. sir. 132, 16

مَاذَا تُرِيدُنِي أَنْ أَفْعَلَ؟
What do you want me to
do? Mah. zuq. 46, 2

طَلَبَ الصِّدِّيقُ أَنْ يَصْحَبَهُ فِي
هِجْرَتِهِ
al-Siddiq asked to ac-
company him in his exodus.
Hai. sir. 210, 13

هَلْ لَكَ أَنْ تَهْدِيَنِي؟
Will you lead me?
Gibr. I, 77, 13

رَغِبَ فِي أَنْ يَظْفَرَ بِهَا رَغْبَةً
شَدِيدَةً
He longed so much to get
hold of it.
Hus. ayy. I, 101, 2

أَثَرَ أَنْ يَنْتَظِرَ تَصْدِيقَ الْآيَامِ
He preferred to wait for
time to confirm [it].
Hus. ayy. I, 138, 7

أُحِبُّ أَنْ أَسْأَلَ طَهَ حُسَيْنَ
I would like to ask Taha
Husain. Musa adab 13, 3

أَرْجُو أَنْ تَظَلَّ فِي رَأْسِي طَوِيلًا
I hope it [wisdom] remains
in my head a long time.
Hak. sul. 24, 3

b) after verbs expressing a command:

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا الْأَنْصَارَ
بِثَرْبِ
He ordered his companions
to join the Ansar in
Yathrib. Hai. sir. 208, 3

c) after verbs that express a possibility or capability of accomplishing an action, and also their opposites:

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا
الْيَوْمِ وَقْتًا بَعِيْنَهُ
He could not remember the
exact time of the day.
Hus. ayy. I, 3, 2

وَلَكِنْ مَاذَا بِيَدِهِ أَنْ يَفْعَلَ؟
But what could he do?
Mah. qah. 126, 12

وَلَا يُمْكِنُ أَنْ يَفْهَمُوا مَنْ نَحْنُ
It is impossible for them
to understand who we are.
Hak. ahl. 69, 8

لَمْ يَكُنْ مِنَ السَّمِكِينَ أَنْ يَظَلَّ
زَوَاجُهُ سِرًّا
It was not possible for
his marriage to be still
secret. Mah. qah. 153, 2

d) in expressions signifying necessity or obligation:

وَكَانَ لَا بُدَّ أَنْ تُضَعَ تِلْكَ
السَّائِلُ مَوْضِعَ الدَّرْسِ

It was necessary that these
problems be submitted for
study.
Khal. (Br.II) 6,23

كثيرًا مما ينبغي أن يعلمه

much of what he needed to
know. Hus. ayy. I,50,2

ولكن لك قدرًا يجب أن يحفظ
ومنزلة يجب أن تُصان

But you have a rank and
a dignity that must be
maintained and upheld.
Hak. sul. 46,3

e) in expressions signifying the acceptance
of a proposed action, as well as its opposite:

خير لها أن تبقى مكانها من أن
تضرب في الصحراء على غير هدى

It was better for her to
remain where she was than
to go across the desert
without a guide.
Hal. sir. 356,12

كان طبيعيًا بعد ذلك أن —

It was natural, after this,
that....
Amin duh. III,24,12

أن عليًا أولى الناس بأن يكون
خليفة

that 'Ali was the most
entitled to become Caliph
of the Muslims.
Amin duh. III,5,12

طاب له أن يخطب في الشوارع

He thought he would stroll
through the streets.
Mah. qah. 149,20

يكره أن يعلم أبواه أن —

He hated to have his
parents know that....
Hus. ayy. I,151,6

وضرت تردد بين أن أفي لها
بوعدها أو أقطع حبل ودها

I was hesitant whether to
fulfill my promise to her
or to sever the bond of
her love.
Manf. (Zy.) 30,25

f) after verbs or expressions meaning caution
or a warning:

حاشا لله أن —

God forbid that....
Hak. ahl. 87,10

إياك أن تؤسوس له بشيء

Be careful not to tempt
him with anything.
Hak. (Br.) 41,10

g) after expressions of fear:

إني لأخاف أن —

I do fear that....
Raf. wah. I,114,12

ولا تنتظرت أن تدعو الطبيب

and she would expect to
have to call the doctor.
Hus. ayy. I,150,5

أخشى أن يكون الكتاب قسا

I am afraid the school
is harsh. Amin (Br.) 89,8

h) after expressions of wonder or surprise:

لكن أعجب من ذلك أن يتم لك
هذا كله في بضعة أيام

But more surprising than
this is the fact that they
could accomplish all this
in a few days.
Hak. ahl. 63,4

لم يكن مستغربا أن يفسد كل
شيء في عهد فاروق

It was not strange that
everything became corrupt
during Farouk's time.
Musa adab. 40,1

ولم يكن عجيبا أن يكون الشاعر
الأول في مصر —

Nor was it surprising
that the first poet in
Egypt was....
Musa adab. 40,7

D أن will, in general, be used with any state-
ment or judgement about a future action, as long as
it is not presented as a statement of fact:

حسبك أن تعلم أن —

It is enough for you to
know that....
Raf. wah. I,26,21

نَعْنِي بِالتَّوْلِيدِ أَنْ يَتَزَوَّجَ رَجُلٌ
مِنْ أُمَةٍ وَأَمْرَأَةٌ مِنْ أُمَةٍ أُخْرَى

We mean by "generation"
that a man from one na-
tionality would marry a
woman from another one.
Amin duh. I,9,5

بَطَلَ أَنْ يَكُونُوا مَلَائِكَةً

they would stop being
angels. Raf. wah. I,14,3

وَلَا تَعُودِي إِلَّا بَعْدَ أَنْ تَشْعَبِي

Don't come back till you
are satisfied.
Manf. sha'. 94,5

حَتَّى أَوشَكَ اللَّيْلُ أَنْ يَنْتَصِفَ

until it was almost mid-
night. Mah. qah. 149,19

خَطَرَ لِي مِنْ سَاعَتِي أَنْ أُبْعَثَ
رُسُلًا

It occurs to me now that
I could send some mes-
sengers. Hak. sul. 38,12

هَذَا قَدْ أَوشَكَ أَنْ يَنْسَاهُمْ النَّاسُ
فِي عَصْرِنَا هَذَا

There, people had almost
forgotten them in our
day. Hak. ahl. 98,16

and even in cases in which the action actually has
occurred, as long as it is not presented as being
accomplished:

كَيْفَ يُمْكِنُ أَرْبَعَةً مِنَ النَّاسِ أَنْ
يَخْتَفُوا بِمِثْلِ تِلْكَ السَّهْوَةِ؟

How is it possible for
four people to disappear
with such ease?
Nu'. liq. 60,15

مَكَانَ آدَمَ وَحَوَّاءَ مِنْ جَنَّتِهِمَا قَبْلَ
أَنْ يَأْكُلَا مِنَ الشَّجَرَةِ وَهَبَّطَا
إِلَى الْأَرْضِ

as Adam and Eve in Paradise,
before they ate from the
tree and descended to
earth. Manf. mag. 31,7

غَيْرَ أَنْ الْجَمِيلَ فِي هَذَا أَنْ
يَكُونَ ظَهْرُكُمْ فِي عَصْرِنَا نَحْنُ

But the wonderful thing
in this is that you should
appear in our day.
Hak. ahl. 64,2

كَمَا تَعُودُ أَنْ يَنْظِمَ لَكَ الْقِصَصَ

as he [also] was used to
making up stories for you.
Hus. ayy. I,151,2

E However, after أَنْ, when the action is pre-
sented as something that will undoubtedly take place,
the indicative of the imperfect may be used preceded
by س, "the particle of the future" (see Vol. I, § 23):

لَأَنَّهُ كَانَ يَقْدِرُ أَنْ سَيَقْطَعَ عَلَيْهِ
أَسْتِاعَهُ لِنَشِيدِ الشَّاعِرِ

because he foresaw that
he would be interrupted
in his listening to the
poet's declamation.
Hus. ayy. I,6,1

فَلِمَ لَا يَبْتَهِجُ الصَّبِيُّ حِينَ يَرَى
أَنْ سَيَقْرَأُ مِنَ الْعِلْمِ مَا قَرَأَ أَخُوهُ
وَأَنْ سَيَمْتَارُ مِنْ رِفَاقِهِ وَأَتْرَابِهِ بِحِفْظِ
الْأَلْفِيَّةِ

Why shouldn't the boy be
happy, since he knew that
he would study the same
things his brother did
and that he would be out-
standing among his com-
panions and friends through
his mastering of the
Alfiyya.
Hus. ayy. I,71,5

F أَنْ may also be used to introduce direct speech
or a question:

فَنَادَاهَا مِنْ تَحْتِهَا أَنْ لَا
تَحْزَنِي

An interior voice told
her, "Don't be sad."
Hai. sir. 317,11

ثُمَّ أَهَابَ بِأَصْحَابِهِ أَنْ قَدِّمُوا
أَكْوَابَكُمْ

Then he urged his friends,
"Bring your glasses here."
Hus. ayy. II,27,12

In this instance, أَنْ may also introduce a nominal
sentence:

أَهَابَ الْمُؤَذِّنُ بِالنَّاسِ أَنْ
الْعَلَاةُ خَيْرٌ مِنَ النَّوْمِ

The muezzin calls out to
the people that "Prayer
is better than sleep."
Hai. sir. 1,6

G In a negative statement, **أَنْ** is used immediately preceding the negative particle, e.g.,¹²

a) **لَمْ** before the jussive is usually used for the negation of the perfect¹³:

حَتَّى لَقَدْ أَيقَنَ مُحَمَّدٌ أَنْ لَمْ يَبْقَ
فِي مُصَانَعَتِهِمْ أَوْ فِي الْإِتِّفَاقِ مَعَهُمْ
رَجَاءٌ

so that Mohammed was sure
that there was no hope
for any cooperation or
understanding with them.
Hai. sir. 255,15

كَأَنَّ لَمْ يَمُضْ بَيْنَهَا وَبَيْنَهُ مِنْ
الْوَقْتِ شَيْءٌ — كَأَنَّ لَمْ يَكُنْ
بَيْنَهَا وَبَيْنَهُ عَهْدٌ

As though time had not
elapsed since then....
As though there had been
no connection between
them both.
Hus. ayy. I,15,7

b) The negative adverb **لَا** is used with the subjunctive. Note that in this case, **أَنْ لَا** may also be written as **أَلَّا**. This does not seem to have any effect whatsoever on its meaning:

خَطَبَهُمْ — أَنْ لَا يُخَالِفُوا أَمْرَ
الرَّسُولِ

He exhorted them...not to
disobey the Apostle's
order. Hai. sir. 297,22

خَيْرٌ لَكَ أَلَّا تَعْرِفَهُ

It is better for you not
to know it.
Hus. ayy. 150,13

خَيْرٌ أَلَّا نَحَاوِلَ الْإِجَابَةَ

It is better not to try
to answer.
Amin duh. I,238,9

أَطْلُبُ إِلَيْهِمْ أَلَّا يَنْسُوا —

To ask them not to forget....
al-Hus. (Br.II) 78,25

12. The negation of the main clause may at times refer to the verb in the noun clause:

لَا يَنْبَغِي أَنْ نَعِيشَ فِي عِزْلَةٍ

We must not live isolated.
Mah. qah. 139,9

13. Since negative sentences in the past tense usually involve a statement of fact, they are more frequently introduced by **أَنْ** (أَنَّهَا أَتَتْهُ، etc.) than by **أَنَّ**.

لَكِنْ يَجِبُ أَلَّا نَنْسَى أَيْضًا
— أَنْ

But we also must not forget that....
Musa adab. 9,7

يَسْتَعْلِفُنِي أَلَّا أَدَّ إِلَى إِسْمَاعِيلَ يَدًا

to request me not to lay
my hands on Isma'il.
Qal. (Zy.) 21,36

أُحِبُّ أَنْ لَا أَنْظِمَ مِنَ الشِّعْرِ
— إِلَّا مَا

I want to compose only
what....
Manf. sha'. 121,16

c) The subjunctive governed by the negative adverb, **لَنْ**, is used as the negation of the imperfect preceded by **سَ**:

(لَمَّا) أَيقَنُوا أَنْ لَنْ تُفْنِيَ عَنْهُمْ
حُصُونُهُمْ مِنْ الْهَلَاكِ شَيْئًا —

(When) they were convinced
that their fortresses
would not save them from
destruction....
Hai. sir. 338,13

d) The imperfect after **سَوْفَ لَا** can also be found:

أَشَعْتُ فِي مَجَالِسَ رَسْمِيَّةٍ أَنْ سَوْفَ
لَا أَتَحَرَّكَ مِنْ بَغْدَادَ حَتَّى —

I divulged in official
meetings that I would
not move from Bagdad un-
til.... Raih. mul. 23,21

e) The use of the verb **لَيْسَ** to negate nominal sentences (see Vol. I, § 33) makes possible the use of **أَنْ** to introduce them in the negative:

عَرَفْتُ أَنْ لَيْسَ أَحَدٌ فِيهِ

I know that nobody is in
there. Hai. sir. 211,23

إِحْمَدِي اللَّهَ — أَنْ لَيْسَ عِنْدَكُمْ
لُغَاتٌ وَدِّيَانٌ

Praise God...that you do
not have [different] lan-
guages and religions among
you. Raf. wah. I,29,9

كَانَ يَعْتَقِدُ أَنْ لَيْسَ لَهُ حِصْنٌ مِنْ
كُلِّ هَذِهِ الْأَشْبَاحِ الْمَخُوفَةِ

He believed that there was
no protection from all
these fearful creatures.
Hus. ayy. I,8,11

أَشْهَدُ أَنَّ لَيْسَ فِي مُلُوكِ الرُّومِ
الْمَسِيحِيِّينَ مَنْ هُوَ —

I swear that among the
Christian kings of Byzan-
tium, there was none
who.... Hak. ahl. 52,14

f) أَنَّ is also used to introduce noun clauses
beginning with لَا نَافِيَةُ الْجِنْسِ, "the لا of general de-
nial" (see Vol. II, § 108):

أَعْتَرَفْتُ أَنَّ لَا شَيْءَ يَسْتَطِيعُ —

I recognize [only] that
nothing can....
Hak. ahl. 79,2

لَمَّا رَأَى أَنَّ لَا سَبِيلَ لَهُ إِلَيْهَا
مِنْ طَرِيقِ الْمَخَالَةِ —

When he saw that he could
not become a friend of
hers.... Manf. sha'. 31,14

أَنَّ لَا شَيْءَ يَسْتَحِقُّ الْحَيْرَةَ

that there is nothing worth
being upset about.
Mah. qah. 165,4

H Finally, أَنَّ may also introduce a complete com-
pound consisting of a subordinate clause and its main
clause; in this instance, the subordinate may precede
the main clause:

إِنِّي عَلَى يَقِينٍ أَنَّ لَوْ عَلِمَ الْمُنْدُوبُ
السَّامِيُّ أَنِّي بِمَا جَالَ فِي خَاطِرِي
— لَسَوْفَتُنِي أَسْبُوعًا آخَرَ

I was sure that if the
High Commissioner had
known what was in my mind
at that time...he would
have delayed me another
week. Raih. mul. 23,23

يَتَمَنَّى أَنَّ لَوْ أَنْفَجَرَتِ الْأَرْضُ تَحْتَهُ
قَدَمَيْهِ فَهُوَ فِي أَعْمَاقِهَا أَبَدًا
الْأَبَدِينَ

wishing that the earth
would open under him and
that he would drop into
its bottom forever.
Manf. sha'. 115,3

§ 218 أَنَّ

A As we have already mentioned in the introduction
above, أَنَّ governs a substantive, which is then in the
accusative. It may introduce either a nominal sentence:

أَنَّ قَلْبَكَ نَفِيٍّ طَاهِرٌ؟

that your heart is clean
and pure?
Manf. mag. 35,16

or a verbal sentence, in which case the word order for
the subject of the sentence will be inverted:

كَانَ مُطْمَئِنًّا إِلَى أَنَّ الدُّنْيَا تَنْتَهِي
عَنْ يَمِينِهِ بِهَذِهِ الْقَنَاةِ —

He was convinced that the
world ended to his right
with the stream....
Hus. ayy. I,12,1

أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ دِبْسًا

that one day he ate mo-
lasses. Hai. sir. I,20,12

or will be preceded by a personal pronoun of the third
person in general reference to the statement following:

أَنَّهُ لَا يُوجَدُ شَيْءٌ فَرْقٌ بَيْنَ امْرَأَةٍ
وَأَمْرَأَةٍ

that there is no difference
between one woman and an-
other. Mah. qah. 130,14

B The accusative case is not necessarily imme-
diately subsequent to the particle; e.g., it may fol-
low the predicate in a nominal sentence. A verb,
however, may never be placed between a particle and
the accusative it governs:

كَانَ يَشْعُرُ بِأَنَّ لَهُ بَيْنَ هَذَا
الْعَدَدِ الضَّخْمِ مِنَ الشَّبَابِ
وَالْأَطْفَالِ مَكَانًا خَاصًّا

He felt that he occupied
a special place among
this large number of
youngsters and children.
Hus. ayy. I,17,2

Note that a subordinate clause with a restrictive
meaning following immediately after the noun it modi-
fies may precede the accusative:

مَا كُنْتُ أَحْسَبُ أَنَّ فِي الْأَطْفَالِ
وَلَمَّا يَتَجَاوَزُوا الرَّابِعَةَ قُوَّةَ
تَعْدِيلِ هَذِهِ الْقُوَّةِ

I did not believe that
children under four [years
of age] were so strong.
Hus. ayy. I,122,12

(For more information on the accusative after this
particle, see Vol. II, § 109 and § 112.)

C The noun in the accusative is only very seldom omitted after **أَنَّ** 14:

عَلِمَ أَنَّ فِي هَذَا السَّرِيرِ كَانَتْ
مَجْدُولِينَ نَائِمَةً
He knew that Magdalene
had been sleeping in this
bed. Manf. mag. 20,17

يَقُولُ ضَبَاطُنَا أَنَّ هُنَاكَ سَتَكُونُ
الْوَاقِعَةُ الْكُبْرَى الَّتِي —
Our officers tell (us)
that the great battle
which...will take place
here. Manf. mag. 117,7

D **أَنَّ**, followed by a substantive or a pronoun in the accusative case, does not necessarily introduce a structurally complete noun clause, but it may, at times, precede a complete compound when the noun in the accusative governed by **أَنَّ** carries logical importance stressed by the particle:

تَذَكَّرْتُ أَنِّي مِّنْذُ عَامٍ كَانَ قَدْ أَوْفَدَنِي
دَقْيَانُوسٌ إِلَى الْأَقَالِيمِ فَعَبَيْتُ عَنْ
بَيْتِي أَرْبَعَةَ أَيَّامٍ فَلَمَّا عُدْتُ حَمَلْتُ
مَعِيَ إِلَى وَلَدِي مِنَ الْهَدَايَا مَا
سُرَّ بِهِ سُرُورًا حَتَّى إِنَّهُ قَالَ —
I remembered [that] the
year when Dacianus sent
me as his delegate to the
province and thus I was
absent from home four
days; when I came back,
I had brought with me
some gifts for my son
which pleased him so very
much that he exclaimed....
Hak. ahl. 62,7

E The governing function of **أَنَّ** is frequently directed toward a syntactical equivalent of a noun, demonstrative or relative pronoun, noun clause, or pronominal relative clause, without any apparent sign of the accusative:

أَفَتَظُنُّ أَنَّ مَا تَدْفَعُ إِلَيَّ فِي كُلِّ
شَهْرٍ أَحَبُّ إِلَيَّ مِنْ أَمْرَاتِي؟
Do you think that what
you pay me every month
is dearer to me than my
own wife?
Hus. ayy. I, 61,13

أَنَّ فِي النَّاسِ مَنْ —
that among the people
are [those] who....
Kurd. (Zy.) 28,14

14. It could also perhaps be read as **أَنْ**.

فَهَلْ مَعْنَى هَذَا أَنَّ مَنْ يَكْتُبُ
فِي هَذِهِ الشُّعُونِ يُسَمَّى أَدِيبًا؟
Does that mean that who-
ever writes about these
subjects should be called
a *litterateur*?
Musa adab. 3,15

غَيْرَ أَنَّ عَلَيْهِمْ أَنْ يَسْلِمُوا فِي
الْوَقْتِ نَفْسِهِ —
But they must become
Muslims at the same
time....
al-Hus. (Br.II) 79,2

إِنِّي أَعْرِفُ أَنَّ مَا قَرَرْتَهُ هُنَا
لَا يَرُوقُ —
I am aware that what I
have established here will
not please....
al-Hus. (Br.II) 78,17

Note the noun in the accusative in the following example:

مَنْ أَدْرَاكَ أَنَّ مَا تَطْلُبُ مَوْجُودًا؟
Who told you that what
you are looking for
exists? Hak. sheh. 54,3

F When a negative statement must follow after **أَنَّ**, the noun governed by the particle in the accusative is precedent in the noun clause immediately subsequent to the particle:

تَفْهَمُ أَنَّنَا لَا يَنْبَغِي لَنَا أَنْ —
You realize that we can-
not.... Hak. ahl. 69,4

ثُمَّ تَنَبَّهَتْ إِلَى أَنَّهَا لَمْ تَتَمَّ
تَشْطِيطَ شَعْرِهَا
Then she realized that
she was not through with
combing her hair.
Mah. zuq. 178,5

ثُمَّ يَذْكُرُ أَنَّهُ لَا يَخْرُجُ لَيْلَةً إِلَى
مَوْقِعِهِ مِنَ السِّيَاحِ إِلَّا —
He also remembers that
he never would go out to
his place by the hedge
without....
Hus. ayy. I, 5,14

الْحَقُّ أَنَّهُ لَا يَتَبَيَّنُ ذَلِكَ إِلَّا فِي
عُمُومِي وَإِبْهَامٍ وَالْحَقُّ أَنَّهُ لَا
يَسْتَطِيعُ إِلَّا —
The truth is that he can
only perceive this very
vaguely. And that he now
cannot....
Hus. ayy. I, 17,4

G A consequence of the function of **أَنَّ** in bringing the listener's attention to a noun as a component of a sentence involved in an action is the fact that **أَنَّ** is especially common after verbs or expressions which intend the noun clause to be a statement of fact.

However, the use of **أَنَّ** in such instances is obligatory only when the statement of fact requires the imperfect tense in the noun clause. Therefore, it is used after verbs and expressions of oral communication. (On the use of a noun clause after **قَالَ** see below.)

أَجَابَ بِأَنَّ وَلَدَكَ قَدْ مَاتَ؟
He answered that your son had died?
Hak. ahl. 93,3

حَدَّثَنَا أَرِيْبٌ ظَرِيفٌ أَنَّ إِحْدَاهُنَّ سَأَلَتْ —
An educated, refined person told us that one of them asked....
Raf. wah. I,138,8

وَقَدْ زَعَمُوا أَنَّ تَلَامِيذَهُ تَذَاكَرُوا مَرَّةً بِطَيْخِ حَلَبَ وَجُودَتَهُ
It is told that his students once mentioned the watermelons of Aleppo and how good they were.
Hus. ayy. I,21,7

It is also used in expressions referring to mental activities, e.g.,

a) to know, to learn, etc.,

أَدْرَكَ أَنَّهَا فِي الشَّرْفَةِ تَسْتَجِمُ
He realized that she was on the balcony relaxing.
Mah. qah. 134,16

عَلِمَ أَنَّهُمْ يَرَوْنَ مَا لَا يَرَى
He realized that they could see what he could not.
Hus. ayy. I,18,9

إِنَّهُ كَانَ يَجْهَلُ يَا مَوْلَايَ أَنَّ الطَّرِيقَ إِلَى قَلْبِ أَنْسَانٍ أَطْوَلُ أَحْيَانًا مِنْ طَرِيقٍ إِلَى بِلَادٍ سَبَا
He did not know, My Lord, that the way to a man's heart is at times longer than the road to Sheba.
Hak. sul. 121,5

b) to believe, to be sure of, etc.,

كَأَنَّ مَطْمَئِنَّا إِلَى أَنَّ الدُّنْيَا تَنْتَهِي عَنْ يَمِينِهِ بِهَذِهِ الْقَنَاةِ —
He was sure that the world ended to his right with this stream....
Hus. ayy. I,12,1

ثَقِيَ — أَنِّي لَا أُرِيدُ أَنْ —
Be sure...that I do not want to....
Hak. sul. 78,9

أُظُنُّ أَنِّي كُنْتُ جَمِيلَةً فِي ذَلِكَ الْحِينِ
I believe I was beautiful at that time.
Manf. sha'. 96,10

لَا شَكَّ أَنَّ —
There is no doubt that....
Hak. ahl. 44,16

أَكَادُ أَرَى أَنَّا لَا نَتَّقِي بِاللَّهِ كَثِيرًا
I almost think that we do not confide in God very much.
Hak. ahl. 24,12

هُوَ وَاثِقٌ بِأَنَّهُ سَيَرْضَى اللَّهَ
He was confident that he would please God.
Hus. ayy. I,100,12

c) to remember, to forget,

ثُمَّ يَذْكُرُ أَنَّهُ لَا يَخْرُجُ لَيْلَةً إِلَى مَوْقِعِهِ مِنَ السِّيَاحِ إِلَّا —
He also remembers that he never would go out to his place by the hedge without....
Hus. ayy. I,5,14

تَذَكَّرْتُ أَنِّي سَادَخُلْتُ عَلَى أَمْرَاتِي وَوَلَدِي خَالِي الْوَفَاضِ
I remembered that I was going back to my wife and child empty-handed.
Hak. ahl. 62,5

d) to occur (to someone), to imagine,

يَخَيَّلُ إِلَيَّ أَنِّي أَمُوتُ جُوعًا قَبْلَ أَنْ —
I imagine that I could die of hunger before....
Hak. ahl. 80,8

and also with any verb or expression which implies a statement of fact, e.g.,

أَحَقًّا يَا سَلِيمَانُ أَنْ لَكَ مِنَ
النِّسَاءِ أَلْفَ زَوْجَةٍ؟

"Oh, Solomon, is it true
that you have one thousand
wives?" Hak. sul. 107,8

قَدْ كَانَتْ لَهَجَتَهَا إِذَا تَحَدَّثَتْ
تَدُلُّ عَلَى أَنَّهَا قَدْ هَبَطَتْ مِنَ
الصَّعِيدِ

Her accent when she spoke
indicated that she came
from the highlands (Upper
Egypt). Hus. ayy. II,81,9

الْحَقُّ أَنَّهُ لَا يَتَبَيَّنُ ذَلِكَ إِلَّا فِي
غُمُوضٍ وَإِبْهَامٍ

The truth is that he can
only perceive this very
vaguely. Hus. ayy. I,17,4

ذَلِكَ أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا
لَا يَعْلَمُ لَهُ بِهِ فَعَلِمَ أَنَّهُمْ يَرَوْنَ
مَا لَا يَرَى

that because he heard his
brothers describe what he
had not the [slightest]
conception of, he knew
that they could see what
he could not.
Hus. ayy. I,18,8

فَقَدْ أَحَسَّ أَنَّ لِرِغْبَاهُ مِنَ النَّاسِ
عَلَيْهِ فَضْلًا

for he felt that other
people had an advantage
over him.
Hus. ayy. I,18,3

وَسَبَبَ آخَرَ وَهُوَ أَنَّ الْفِرْقَ الْإِسْلَامِيَّةَ
الْأُولَى —

There is another reason,
namely that the first
Muslim groups....
Amin duh. III,7,20

§ 219 COORDINATED NOUN CLAUSES

A Coordinated series of noun clauses introduced
by either *أَنَّ* or *أَنْ* are often used. In such cases,
the particle governing the noun clause may be repeated
before each one:

أَمَرَنِي جِبْرِيلُ أَنْ أَنْذِرَ النَّاسَ
وَأَنْ أَدْعُوهُمْ إِلَى اللَّهِ وَإِلَى عِبَادَتِهِ

Gabriel ordered me to
admonish mankind and to
summon it back to God
and His worship.
Hai. sir. 136,19

وَلَكَ أَنْ تُصَدِّقَ أَوْ أَنْ لَا تُصَدِّقَ

It is up to you to believe
[it] or not.
Nu'. liq. 101,10

(ذَكَرَ) أَنَّهَا سَبْعٌ وَأَنْ بَعْضُهُمْ
أَضَافَ إِلَيْهَا قَصِيدَتِي النَّابِغَةِ
وَالْأَعَشَى

(He mentions) that they
were seven and that some
add to them the two *qasidas*
of al-Nabigha and that of
al-'Asha.
Djir. tar. 105,12

وَأَسْتَطَاعُوا أَنْ يَلَاحِظُوا وَأَنْ
يَسْجِلُوا مَا —

and they were capable of
observing and writing
down whatever....
Mand. (Br.) 5,4

إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْغُوفَةً
بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ

Mohammed's spirit was en-
thralled with seeing,
hearing, and knowing.
Hai. sir. 118,8

فَقَدْ أَحَسَّ أَنَّ لِرِغْبَاهُ مِنَ النَّاسِ
عَلَيْهِ فَضْلًا وَأَنْ إِخْوَتَهُ وَأَخَوَاتِهِ
يَسْتَطِيعُونَ مَا لَا يَسْتَطِيعُ

For he felt that other
people had an advantage
over him and that his
brothers and sisters
could [do] what he could
not. Hus. ayy. I,18,3

The particle will be repeated in cases of unusually
long statements, such as the following passage from
Musa adab. beginning p. 5, 1 ff.

إِذْ نَعْنُ نَطْلُبُ مِنَ الْأَرِيبِ
أَنْ — وَأَنْ — وَأَنْ — وَأَنْ —

For we ask the writer to...
and to... (5,4) and to... (5,6)
and to... (5,7) and to... (5,9)
and to... (5,10)

B It may also be used before the first noun clause
and omitted in the following ones. In this case the
particle generally preserves its governing function:

أُحِبُّ أَنْ أَقُولَهَا عَنْ نَفْسِي
وَأَفْخَرُ بِهَا

I would like to say it
about myself and be
proud of it.
Musa (Zy.) 2,34

أَسْتَطِيعُ أَنْ أَكُلَ فِيهِ وَأَعُودَ

I could eat there and come back.
Amin (Br.) 87,9

أُوصِي الْخَدَمَ وَالْعَمِيدَ أَنْ يَعْنُوا
بِقَضَائِ حَاجَتِهِ وَيَأْتِرُوا بِأَوَامِرِهِ
الْمَقْدَسَةِ

I'll tell the slaves and servants to take care of his needs and carry out his holy orders.
Hak. ahl. 64,10

حَيْثُ يَسْتَطِيعُ النَّاسُ أَنْ يَتَحَدَّثُوا
وَيَكْتُبُوا عَنْ حَقُوقِ الْإِنْسَانِ

where people can talk and write about human rights. Musa adab. 7,5

خَشَوْا عَلَى أَنْفُسِهِمْ أَنْ يَدْهَمَ
الْيَثْرِبِيُّونَ مَكَّةَ أَوْ يَقْطَعُوا عَلَيْهَا
طَرِيقَ تِجَارَتِهِمْ إِلَى الشَّامِ

They were afraid that the people of Yathrib would raid Mecca or cut off their trade routes to Syria. Hai. sir. 208,18

أَمَلًا بِأَنْ يَعُودَ كَاتِبُهَا وَيَذْكُرَنِي
وَلَوْ بِسَطْرِ أَوْ سَطْرَيْنِ

hoping that the writer would again remember me, even if just with a few words. Nu'. kan. 7,8

أَنْ يُشِيرُوا عاصِفَةً مِنْ غَيْرِ رِيحٍ
وَيَعْنُوا حَرْبًا مِنْ غَيْرِ جُنْدٍ

to stir up a storm without wind or cause a war without an army.
Zayy. (Zy.) 16,2

صِرْتُ أَتَرَدَّدُ بَيْنَ أَنْ أَفِي لَهَا
بِعَهْدِهَا أَوْ أَقْطَعَ حَبْلَ وَدِّهَا

I was hesitant whether to fulfill my promise to her, or to sever the bond of her love.
Manf. (Zy.) 30,25

This is also the case with the negation of the second member:

أُرِيدُ أَنْ أَمُوتَ شَوْقًا وَلَا أَحْيَا
مَلًّا

I wish to die yearning and not to live weary.
Gibr. II,95,8

أَلَّا يَعْبُدُوا إِلَّا اللَّهَ وَلَا يُشْرِكُوا
بِهِ شَيْئًا

that they only worship God and not admit any other than Him.
Hai. sir. 239,10

Occasionally, however, we find instances in which the governing influence of the particle is not retained:

كَانَ طَبِيعِيًّا بَعْدَ ذَلِكَ أَنْ يَقِفُوا
عِنْدَ الْآيَاتِ الْآخَرَى وَيُؤْوِلُونَهَا

After this, it was natural that they consider other Koranic verses and interpret them.
Amin duh. III,24,18

When the particle *أَنْ* is omitted, it may still govern the following clauses even after the omission:

لَأَنْتِ لَا أَتَقَدُّ أَنْ عَهْدًا مِثْلَ
عَهْدِكَ الْغَادِرِ وَوَدًّا مِثْلَ وَدِّكَ
الْكَاذِبِ يَسْتَحِقُّ أَنْ —

For I do not believe that a treacherous vow and a deceiving love like yours deserve....
Manf. (Zy.) 30,29

أَنْ الْعَبَّ كَالزَّهْرَةِ وَالْمَالِ كَالطَّلَاحِ
السَّاقِطِ عَلَيْهَا

that love is like a flower and wealth like dew upon it. Manf. mag. 140,6

C When *أَنْ* governs the same noun in the correlative construction, the noun does not have to be repeated. This is especially true with verbal sentences used as correlative noun clauses:

أَلَيْسَ الصُّوفِيُّ يَزْعَمُ لِنَفْسِهِ وَلِلنَّاسِ
أَنَّهُ يَخْتَرِقُ حُجُبَ الْغَيْبِ وَيَنْبِيئُ
بِمَا كَانَ وَمَا سَيَكُونُ؟

Doesn't the Sufi say to himself and to the people that he can break the veils of the hidden and see the past and prophesy the future?
Hus. ayy. I,98,8

أَدْرَكَ أَنَّهُ يَرَى كَثِيرًا مِنْ قِطْعِ
الْأَثَاثِ لِأَوَّلِ مَرَّةٍ وَلَمْ يَدْرِ لَهَا
أَسْمَاءُ

He realized that he was seeing many of the pieces of furniture for the first time and that he did not know what their names were. Mah. qah. 130,2

D In nominal sentences, *أَنْ* will govern a noun in the accusative in the first clause with those following having a pronoun in the nominative referring to the noun governed by the particle:

هَذَا الْحَقُّ أَنَّ اللَّهَ رَبُّ الْعَالَمِينَ.
هُوَ الرَّحْمَنُ الرَّحِيمُ. هُوَ اللَّهُ
خَالِقُ الْكَوْنِ

That truth is that God is the Lord of the world, [and that] He is merciful and compassionate [and that] He is God, the Creator of all existing things. Hai. sir. 132,9

أَخْبَرَ الشَّيْخَ عَبَّاسَ أَنَّ — وَأَنَّ
هَذَا الطَّالِبُ الْكَافِرُ قَدْ جَاءَ
الْقَرْيَةَ مِّنْ أَشْبُوعَيْنِ وَهُوَ آلَانِ
سَاكِنٌ فِي —

He told Sheikh 'Abbas that...and that this heretical renegade had come to the village two weeks before and [that] he was living in.... Gibr. I, 179,8

أَنَّهُ قَدْ حَازَ شَهَادَةَ الدُّكْتُورَةِ
فِي الْعِلْمِ الزَّرَاعِيِّ وَهُوَ عَائِدٌ إِلَى
وَطْنِهِ الْعِرَاقِ

that he had obtained his doctorate in agriculture and [that] he was returning to his [own] country, Iraq. Ayy. (Br.) 27,27

E Finally, it will be of interest to point out that verbs and expressions as well as prepositions introducing a noun clause will generally be used with either one of the two particles *أَنَّ* or *أَنْ*. However, only in some instances will there be the possibility of making a clear and definite indication of which one should be used (see above). The reason for this is, first, the fact that only *أَنَّ* introducing the subjunctive has a meaning that will be reflected in the construction. Secondly, in any other case, *أَنْ* may be equivalent to *أَنَّ* and thus introduce a statement of fact, and the actual use of either one will therefore be determined only by the structure of the sentence following; therefore, its determination will be grammatical, as seen in the following examples:

لَمَّا رَأَى أَنَّ لَا سَبِيلَ لَهُ إِلَيْهَا
مِنْ طَرِيقِ الْمَخَالَةِ —
مِنْ رَأْيِي أَنْ نَتْرَكَ هَذَا الْمَجْنُونِ
وَشَأْنَهُ

When he saw that he could not become a friend of hers.... Manf. sha'. 31,14

I think we should leave this fool alone. Manf. sha'. 53,4

خَيَّلَ إِلَى هَذِهِ الْأُمِّ التَّعْسَةَ أَنَّ
قَدْ سَمِعَ اللَّهُ لَهَا وَلِرَوْجِهَا

This unhappy mother thought that God had listened to her and her husband. Hus. ayy. I, 123,9

خَيَّلَ إِلَيْهِمْ أَنَّهُمْ كَانُوا أَثْنَاءَ
طُفُولَتِهِمْ كَمَا —

They think that during their childhood they were as.... Hus. ayy. I, 145,6

عَرَفَ أَنَّ قَدْ بَرَغَ الْفَجْرُ

He knew that dawn was near. Hus. ayy. I, 9,8

لَأَنَّهُ كَانَ يَعْرِفُ أَنَّهُ لَا يَحْسِنُ
أَصْطِنَاعَ الْيَلْعَقَةِ

for he knew that he could not use the spoon properly. Hus. ayy. I, 20,9

لَمْ يَكُنْ يَقْدِرُ أَنَّ هَذَا الْغَرَضَ ضَيْلُ

He could not anticipate the [very] small width. Hus. ayy. I, 12,3

لَأَنَّهُ كَانَ يَقْدِرُ أَنَّ سَيَقْطَعُ عَلَيْهِ
أَسْتِمَاعَهُ لِنَشِيدِ الشَّامِ

because he foresaw that he would be interrupted in his listening to the poet's declamation. Hus. ayy. I, 6,1

F Consequently, although a coordinated series of noun clauses will usually be introduced by either one of the two particles *أَنَّ* or *أَنْ*, a combination of the two is not infrequent:

يَخَيَّلُ إِلَيْكَ مَعَهُ أَنَّ هُنَاكَ حَدُودًا
فَاصِلَةً بَيْنَ الدَّوْلَتَيْنِ وَأَنَّ صَفْحَةً
لِلتَّأْرِخِ قَدْ خَتَمَتْ بِانْتِهَاءِ الدَّوْلَةِ
الْأُمَوِيَّةِ وَأَنَّ صَفْحَةً أُخْرَى بَدَأَتْ
بِقِيَامِ الدَّوْلَةِ الْعَبَّاسِيَّةِ وَأَنَّ لَيْسَ
هُنَاكَ كَبِيرُ عِلَاقَةٍ بَيْنَ —

which gives you the impression that there are definite boundaries between both dynasties, that with the end of the Umayyad dynasty, a page of history was completed and that a new page began with the establishment of the Abbasid dynasty and that there was no great contact between.... Amin duh. I, 1,4

أَيَقْنُوا أَنَّ لَنْ تُغْنِي عَنْهُمْ حَصُونُهُمْ
مِنَ الْهَلَاكِ شَيْئًا وَأَنْتُمْ لَا بُدَّ أَنْ
يَقَعُوا فِي قَبْضَةِ الْمُسْلِمِينَ

They were convinced that their fortresses would not save them from destruction and that they would necessarily fall in Muslim hands.
Hai. sir. 338,13

G After the verb قَالَ, "to say," إِنَّ is used as if it were introducing a direct speech or quotation:

قَالَ إِنَّكَ مُغَالٍ يَا كَرِستِيَان

He said, "You, Christian, exaggerate."
Manf. sha'. 137,13

لَقَدْ قَالَ غَانْدِي إِنَّ وَطَنِي هُوَ
الْعَالَمُ كُلُّهُ

Gandhi has said, "My fatherland is the whole world."
Razz. (Br.II) 89,24

لِذَلِكَ أَقُولُ إِنَّ دَلَالََةَ أَبِي نُوَاسٍ
عِنْدِي لَيْسَتْ

For this reason, I say [that] for me Abu Nuwas' meaning is not....
Musa adab. 82,10

قَدْ يَقَالُ إِنَّ هَذَا الْفَسَادَ يُوجَدُ
أَيْضًا عِنْدَ الْأُمَمِ —

It might be said [that] such corruption is also to be found in the nations.... Musa adab. 82,15

Hence we find إِنَّ used after verbs equivalent in meaning to the above with the same implication of a direct speech:

أَقْسِمُ إِنَّكَ خَائِفٌ

I swear, You are afraid!
Hak. ahl. 55,6

(also see Hak. ahl. 64,6;
Hak. ahl. 43,4;
Hak. ahl. 66,10)

إِنَّ is also usually found after قَالَ, even in cases of a clear indirect speech:

تُرِيدُ أَنْ يَقُولَ لِي إِنَّكَ تُحِبُّنِي

You want to tell me that you love me.
Manf. sha'. 166,8

حَتَّى جَاءَنِي خَادِمُ صَاحِبِ الدَّارِ
يَقُولُ إِنَّ سَيِّدَهُ بِالْبَابِ

when the owner's servant came to telling me that his master was at the door. Qal. (Zy.) 21,36

قَالَ In indirect speech, however, or whenever has a meaning equivalent to other verbs of oral communication such as "to narrate," "to express," "to affirm," etc., أَنْ can also be used:

أَقُولُ أَنَّكَ وَاهِمٌ

I say that you are wrong.
Hak. sheh. 77,13

لَا أَسْتَطِيعُ أَنْ أَقُولَ أَنَّ الْمَوْلَفِينَ
قَدْ أَخْرَجُوا قِصَصًا عَالِيَةً

I cannot say that the authors have produced stories of excellence.
Musa adab. 182,13

تَرَى أَيَحَقُّ لَنَا أَنْ نَقُولَ أَنَّ
ثُمَّ وَطَنًا عَرَبِيًّا؟

Can we truly say that there is an Arab nation?
Zur. (Zy.) 18,17

مَنْ قَالَ لَكَ أَبِي عَنَيْتُ غَيْرَ هَذَا؟

Who told you that I meant something else?
Hak. sheh. 126,11

قُلْ أَنَّكَ تَتَحَرَّقُ شَوْقًا إِلَى رُؤْيَيْهَا

Say that you are overcome by longing to see her.
Hak. sheh. 121,11

يَقُولُ ضَبَّاطُنَا أَنَّ هُنَاكَ سَتَكُونُ
الْوَأَقِعَةُ الْكُبْرَى الَّتِي —

Our officers tell us that the great battle which... will take place there.
Manf. mag. 117,7

Note the following:

يَقُولُ الْفَتَى إِنَّهُ سَيَعُودُ بِثَرْوَةٍ
وَأَنَّهُ سَيَفْتَحُ صَالُونًا

The young man said that he would return wealthy and open a tavern.
Mah. zuq. 179,5

When قَالَ has a meaning equivalent to "to order," it will then take a noun clause introduced by أَنْ:

أَقُولُ لَهُ أَنْ يَبْقَى

I'll tell him to stay.
Hak. sheh. 89,12

§ 220 THE FUNCTION OF A NOUN CLAUSE

A noun clause introduced by **أَنْ** or **أَنَّ** may have, within the compound, the syntactical function of:

a) a subject:

لَقَدْ سَبَقَ أَنْ ذَكَرْتُمْ لِي ذَلِكَ
مَرَّاتٍ

You have told me that
several times before.
Hak. sul. 36,5

كَانَ عَلَيَّ أَنْ أَتَاكُمُ

I had to argue with him.
Maz. (Zy.) 1,26

ثُمَّ لَا يَلْبِثُ أَنْ يَعُودَ إِلَيْكَ نَادِمًا
مُسْتَغْفِرًا

Then it does not take
long for him to come back
seeking forgiveness.
Gibr. I,109,15

خَطَرَ لِي أَنْ الْقَادِمُ قَدْ يَكُونُ
لِصًّا

It occurred to me that
the one approaching might
be a thief.
Maz. (Zy.) 10,12

كَانَ طَبِيعِيًّا إِذَا أَنْ يَكُونُ بَدْوٌ
شَبَهَ جَزِيرَةِ الْعَرَبِ هُمْ أَمْوَاءُ
الصَّحْرَاءِ

It was natural, then, that
the Badouins of the Arabic
peninsula were the princes
of the desert.
Hai. sir. 72,16

يَجِبُ أَنْ تُعِيدَهُ

You must repeat it.
Hus. ayy. I,41,12

طَبِيعِيٌّ فِي بِلَادٍ هَذِهِ حَالَهَا
أَنْ تَكُونَ كَصَحْرَاءِ إِفْرِيقِيَّةِ الْكُبْرَى
لَا يَقِيمُ بِهَا مَقِيمٌ

It was natural for such
a country as this to be
like the great deserts
of Africa in which nobody
could live.
Hai. sir. 72,3

هل يمكن انساني أن —

Is it possible for any
human being to....
Musa adab. 174,10

وَلَكِنْ قَلَّ أَنْ تَجِدَ شَيْعَرًا يَتَفَتَّى
فِيهِ الْعَرَبِيُّ بِأَنَّهُ عَرَبِيٌّ

But you seldom find a po-
etic composition in which
the Arab praises [the fact]
that he is an Arab.
Amin duh. I,18,7

مُنْفَرِدًا بِصِفَاتٍ قَلَّ أَنْ تَجْتَمِعَ
لِأَحَدٍ مِنْ مَعَاصِرِهِ

standing alone because of
qualities which were sel-
dom found together in any
of his contemporaries.
Manf. sha'. 7,4

Some constructions resulting after the ellipsis
of a preposition (see Vol. II, § 70 and also Vol. III,
p. 145) should be considered as noun clauses in the
function of a subject:

كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ

He must speak.
Mah. qah. 146,21

لَا بُدَّ أَنْ يَكُونَ ابْنُ أَحَدِ رَاجَوَاتِ
الْهِنْدِ

He must be the son of
an Indian Rajah.
Ayy. (Br.) 27,21

b) a predicate

It is not always clear what is intended as subject
and what as predicate. Nor does a substantive, or
pronoun, preceding the clause necessarily have to be
the subject:

ذَلِكَ أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا
لَا عِلْمَ لَهُ بِهِ

That is because he heard
his brothers describing
some things of which he
had no conception.
Hus. ayy. I,18,8

الْحَقُّ أَنَّهُ كَانَ سَعِيدًا فِي هَذِهِ
الْأَيَّامِ

The truth is that he was
happy in those days.
Hus. ayy. I,64,8

مِنْ عَادَتِهِ أَنَّهُ كَانَ يَعْتَكَفُ كُلَّ
سَنَةٍ فِي أَحَدِ الْمَسَاجِدِ عَشْرَةَ
الْأَيَّامِ الْآخِرَةِ مِنْ شَهْرِ رَمَضَانَ

It was his custom to with-
draw every year to a mosque
during the last ten days
of Ramadan.
Raf. (Zy.) 20,3

الْجَوَابُ عَنْ سؤَالِكَ أَنَّ —

The answer to your question
is that.... Hai. sir. 5,16

جَلَّ مَا كَانَتْ تَعْرِفُهُ عَنْ نَفْسِهَا
أَنَّهَا تَعْلَمُ بِالْمَالِ

that much she knew about
herself, that she dreamed
of wealth. Mah. zuq. 51,13

وَسَبَبٌ آخَرَ وَهُوَ أَنَّ الْفِرْقَ
الْإِسْلَامِيَّةَ الْأُولَى —

There is another reason,
namely that the first
Muslim groups....
Amin duh. III,7,20

طَابَ لَهُ أَنْ يَخِيطَ فِي الشَّوَارِعِ

He decided to wander
through the streets.
Mah. qah. 149,20

(For a noun clause as a predicative after كَانَ and similar verbs, see below under the section on the adverbial accusative.)

c) an appositive

A noun clause is also frequently used in the function of an attributive apposition either as an explicative apposition to a preceding statement:

إِنَّ الْفَرِيحَةَ لَا يَنْصَرِفُ إِلَى شَيْئَيْنِ
أَيُّ أَنَّ الْأَرِيْبَ لَا يَسْتَطِيعُ أَنْ —

The genius cannot apply
himself to two things,
that is, the writer cannot.... Gibr. III,67,1

لَمَّا وَلَدَتْ سَارَةُ لَمْ يَبْقَ لِإِبْرَاهِيمَ
أَبْنٌ وَحِيدٌ أَنْ كَانَ لَهُ إِسْمَاعِيلُ
وَإِسْحَاقُ

When Sarah gave birth,
Abraham did not have
only one child, he [then]
had Isma'il and Isaac.
Hai. sir. 87,7

قَدْ أَنْكَرَ مُحَمَّدٌ صُورَهُمْ أَنْ لَيْسَتْ
الْمَلَائِكَةُ ذَكَرًا وَلَا إِنَاثًا

Mohammed rejected their
portrayal, [for] angels
are neither males nor
females. Hai. sir. 423,6

or to a preceding noun:

أَنْتِ يَا مَنْ أَخَافُ مِنْ أَسْمِهَا أَنْ
أُذْعَوْهَا يَا سَمِيحًا
لَا أُنِي عَائِشُ الْآنَ فِي حَقِيقَةٍ وَاحِدَةٍ
أَنْ سَمِعْتُ هُنَا

You, whose name I fear
to mention. Gibr. II,100,15

I live now in only one
reality: that I am happy
here. Hak. ahl. 134,1

لَوْلَا أَنَّنِي خِفْتُ عَلَيْكَ الْجَزَعَ أَنْ
تَرَانِي بِأَكِيَّةٍ

if I weren't afraid of
your sorrow on seeing my
tears. Manf. mag. 55,2

This apposition is very frequently found after a demonstrative or a personal pronoun of the third person¹⁵:

أَهُوَ سَتَعِیْلٌ أَنْ تَتَفَقَّ يَوْمًا؟

Is it impossible for us
to ever agree?
Hak. sul. 54,4

هُوَ الْمَعْلُومُ أَنْ —

It is known that....
Raf. wah. III,21,9

إِنَّهُ حَقًّا لَشَرَفٌ عَظِيمٌ أَنْ —

That is indeed a great
honor that....
Hak. ahl. 57,6

فَأَغْضَبَ ذَلِكَ سَارَةَ أَنْ رَأَتْ هَذِهِ
التَّسْوِيَةَ بَيْنَ ابْنَيْهَا وَابْنِ هَاجَرَ

But it angered Sarah to
see this equality between
her son and Hagar's.
Hai. sir. 88,22

إِنَّهَا لَسَعَادَةٌ كَثْرَى أَنْ يَكُونَ
لِذِرَاعِي حَقٌّ بِسَاطِي

It will be a great pleasure
for my arms to experience
the same fate as my rug.
Hak. sul. 113,1

or after interrogative pronouns:

مَا تُرِيدُ مِنْهُمَا أَنْ يَفْعَلَا؟

What do you want them to
do? Sib. (Br.) 112,20

وَمَا تُرِيدُ أَنْ أَصْنَعَ؟

What do you want me to
do? Hus. 'ala. III,18,13

d) an accusative

A noun clause may be used as a direct object after a transitive verb:

وَلَكِنَّكَ تَعْلَمُ يَا إِدْنَوَارَ أَنِّي أُحِبُّهَا

But you, Edward, know that
I love her.
Manf. mag. 158,18

15. The use of the demonstrative or personal pronoun is due to the structure of the main clause in which the noun function fulfilled by the noun clause should be in a precedent position, which is not allowed with أَنْ or أَنَّ.

يَطْلُبُ إِلَيْهِ أَنْ يَقْرَأَ الْقُرْآنَ بَعْضُ
الصَّبْيَانِ

He asked him to let some
pupils recite the Koran.
Hus. ayy. I, 53, 6

يَذْكُرُ أَنْ قَصَبَ هَذَا السِّبَاكِ كَانَ
أَطْوَلَ مِنْ قَامَتِهِ

He remembers that the
canes of this hedge were
taller than he.
Hus. ayy. I, 4, 5

(مُرَيْش) بَلَغَتْ مِنْ ذَلِكَ أَنَّهَا كَانَتْ
تَحُولُ بَيْنَ الزَّوْجِ وَزَوْجِهِ

(The Koreish) went so far
as to [the extreme of]
interfere between husband
and wife.
Hai. sir. 208, 6

رَغِبَ أَنْ يَفْعَلَ شَيْئًا أَيًّا كَانَ

He wished to do something,
no matter what.
Mah. qah. 127, 1

or may be dependent upon an infinitive or active participle:

وَلَنَا الْآمَلُ أَنْ —

And we hope that....
Djir. tar. 10, 28

A noun clause following a verb or following a verbal noun that is usually found with a preposition is also to be considered in the function of an accusative after the ellipsis of the preposition (see Vol. III, p. 146):

كَانَ وَاثِقًا أَنْ —

He was sure that....
Hus. ayy. I, 7, 4

أَنَا مُسْتَيْقِنٌ أَنْ —

I am sure that....
Raf. wah. I, 88, 10

يَسْتَحِي أَنْ يَسْأَلَ عَنْهُ

He was ashamed to ask
about it.
Hus. (Zy.) 25, 9

وَلَكِنَّهُ عَاجِزٌ كُلُّ الْعَجْزِ أَنْ —

Though he was absolutely
unable to....
Hus. ayy. I, 16, 16

اللَّهُ سَعُولٌ أَنْ —

God is responsible for....
Mah. qah. 40, 21

مَنْ نَشَأَ عَلَى بَرٍّ أَبْهَمَ كَانَ
خَلِيفًا أَنْ —

He who increases in piety
toward his parents is apt
to.... Raf. wah. III, 12, 13

e) a second accusative

after verbs that are usually found with two accusative objects or one accusative object and a prepositional phrase after the ellipsis of the preposition (see Vol. III, p. 146):

مَا مَنَعَهُمْ أَنْ يَتَابِعُوا مُحَمَّدًا؟

What prevented them from
following Muhammed?
Hai. sir. 173, 18

مَا يَمْنَعُكَ أَنْ تَتَزَوَّجَ؟

What prevents you from
getting married?
Hai. sir. 122, 7

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا الْآنْصَارَ
بِمَثَرِبَ

He ordered his companions
to join the Ansar in
Yathrib. Hai. sir. 208, 3

أَسْأَلُ اللَّهَ أَنْ —

I ask God to....
Raf. wah. I, 5, 6

Here we should mention the frequent cases in which the subject of the noun clause is brought forward to the main clause to take on the function of an accusative object; cf. the English: "He asks that I go" and "He asks me to go."

أَتُرِيدِينَ النَّاسَ عَلَى أَنْ —؟

Do you want people to...?
Mah. zuq. 27, 2

وَمَاذَا تُرِيدُنِي أَنْ أَفْعَلَ؟

What do you want me to do?
Mah. zuq. 46, 2

A noun clause after the elliptical interjectional expression could also be considered as a second accusative:

إِيَّاكَ أَنْ يُوَسَّوِسَ لَهُ بِشَيْءٍ!

Beware lest you tempt him
in any way!
Hak. (Br.) 41, 10

إِيَّاكَ أَنْ تَلْسَنِي ... إِيَّاكَ أَنْ
تَعْتَرِضَ سَبِيلِي ...
Beware of touching me,
beware of blocking my
way. Mah. qah. 77,1

f) an adverbial accusative

A noun clause may also assume a function equivalent to a noun in the adverbial accusative:

مَا أَجَمَلُ أَنْ تَضِيَ الْحَيَاةَ كُلَّهَا
مَا بَيْنَ بَرْوكْسَلْ وَبَارِيسَ وَفِينَا
How nice to spend one's
whole life between Brussels,
Paris, and Vienna!
Mah. qah. 72,19

After the copulative verbs كَانَ and لَيْسَ, a noun clause frequently follows in the function of a predicative adverbial accusative (see Vol. I, § 7):

لَيْسَ مَرَادُنَا أَنْ نَقُولَ —
It is not my intention to
say.... Q. Amin (Zy.) 5,3

كَانَ أَحَبَّ شَيْءٍ إِلَيْهِ أَنْ يَسْمَعَ
إِنْشَادَ الشَّاعِرِ
What he liked most was to
listen to the poet reciting.
Hus. ayy. I, 24,11

and also after the verb لَبِثَ, "to remain":

لِذَلِكَ مَا لَبِثَ بَنُو أُمَيَّةَ أَنْ —
For this [reason] it did
not take long for the
Umayyads to....
Hai. sir. 114,10

وَلَكِنْ لَمْ تَلَيْثَ هَذِهِ الْحَفِظَةُ أَنْ
أَسْتَحَالَتْ إِلَى حُزْنٍ صَامِتٍ عَمِيقٍ
But very soon this resent-
ment became a silent,
deep sadness.
Hus. ayy. I, 18,7

g) a genitive

In a genitive construction, a noun clause may only be used in place of the noun in the genitive case, never in the function of a noun in the construct state. However, a noun clause may be governed by a noun or its equivalent in the *status constructus*, which therefore never takes the definite article. The construction always has a definite meaning.

مِنْ يَوْمٍ أَنْ سَافَرَ مَلِكَ الْمَدِينَةِ
Ever since the time when
the king of the city de-
parted. Hak. sheh. 132,2

إِنْتَظَرْتُ عَلَى أَمَلٍ أَنْ تَظْفَرَ
بِهَذِهِ السَّعَادَةِ
She waited, hoping that
she would achieve this
great happiness.
Mah. zuq. 178,14

أَلَمْ تَعُدْ بِكَ رَغْبَةً أَنْ تَعْرِفَ مَنْ
أَنَا ؟
Hasn't your longing to
know who I am brought
you back [to me]?
Hak. sheh. 150,2

إِنْطَلَقَ الْقَوْمُ سُرْعَةً مِنْ خَوْفِ
أَنْ يَغْلِبَتْ أَبُو سَفْيَانَ مِنْهُمْ
The people departed hur-
riedly fearing that Abu
Sufyan would slip away
from them.
Hai. sir. 258,4

وَقْتُ أَنْ كُنْتُ بِمِثْلِكَ
When I was as you [are].
Hak. sheh. 138,6

لَا مِنْ أَجْلِ أَنَّهُ ابْنُ الْمَدِيرِ
فَحَسَبَ وَلَكِنْ مِنْ أَجْلِ أَنْ —
Not only because he was
the director's son but
also because....
Raf. wah. I, 82,17

فِي حِينٍ أَنَّنَا لَا نَزَالُ نَحْلُمُ
أَحْلَامَ الْكَافِي
while we are still dreaming
of the past.
Zur. (Zy.) 18,11

وَكَانَ قَدْ صَبَّ مَعَ الْحَلِيبِ فِي
فَنَاجِينَ كَبِيرَةٍ بَدَلُ أَنْ يَكُونَ صِرْفًا
فِي الْأَقْدَاحِ
It had been poured with
milk into large cups
instead of pure in
glasses. Raih. mul. 55,3

حَذَرُ أَنْ يَكُونَ مُحَمَّدٌ قَدْ سَبَقَهُ
إِلَى الطَّرِيقِ
for precaution [in case]
that Mohammed had pre-
ceded them.
Hai. sir. 260,4

The following formula constructions are of special interest:

غَيْرَ أَنْ, "except that...", whose syntactical function has faded to the point that it usually intro-

duces a statement (which is no longer subordinated) in adversative relationship to a preceding one to mean "however," "but," "though":

أَنَا لَا أَدْرِي — غَيْرَ أَنِّي أَرَى
مِنْ الضَّرُورِي — I do not think...; but I
do think it necessary
to....
Hus. (Br.II) 78,24

لَهُمْ أَنْ يَحَافِظُوا — غَيْرَ أَنْ
عَلَيْهِمْ أَنْ يَسْلَمُوا فِي الْوَقْتِ نَفْسِهِ
بِضَرُورَةِ السَّغْيِ إِلَى الْوَحْدَةِ الْعَرَبِيَّةِ
بِضَرُورَةِ السَّغْيِ إِلَى الْوَحْدَةِ الْعَرَبِيَّةِ
غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ — They may preserve...; but
they must, at the same
time, admit the necessity
of striving for Arabic
unity. Hus. (Br.II) 79,1

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ — But he, instead of....
Maz. (Zy.) 1,27

غَيْرَ أَنَّهُ فِي وَسْعِي أَنْ آتِيكَ
بِشُهُودٍ — But I can bring you some
witnesses....
S. Din (Br.) 60,15

غَيْرَ أَنِّي عِنْدَ خُرُوجِي تَذَكَّرْتُ أَنْ — But, going out, I remembered
that.... Hak. ahl. 62,5

مِنْ غَيْرِ أَنْ , "without," however, does not express
a statement of fact; therefore, the noun clause is
introduced by أَنْ :

دَخَلَ الْبَيْتَ تَوًّا مِنْ غَيْرِ أَنْ
يَصَافِحَنِي — He came into the house im-
mediately without shaking
hands. Nu'. liq. 23,3

أَتَيْتُ جَعَلْتُ عُنْوَانَ بِحَثِي "حَيَاةُ
مُحَمَّدٍ" مِنْ غَيْرِ أَنْ أُرَدِّفَ هَذَا
الْعُنْوَانَ بِالصَّلَاةِ وَالسَّلَامِ عَلَى
رَسُولِ اللَّهِ — that I gave the name
Mohammed's Life to my study
without adding to this
title the eulogy of God's
Prophet.
Hai. sir. 45,17

§ 221 THE SYNDETICAL NOUN CLAUSE AFTER A PREPOSITION

Under this heading, we are actually dealing with
noun clauses in the genitive case, since the noun

clause is used in place of the noun in the genitive
governed by a preposition.

We may draw a distinction between the cases in
which the preposition depends directly upon a verb
or a verbal noun (either an infinitive or verbal
adjective) and the very frequent instances in which
linguistic intuition emphasizes the unity between
the preposition and the following particle with the
definite tendency to make up new conjunctive phrases.

In the first category, the noun clause remains
in its dependent position, governed by the verb or
verbal noun upon which it depends with respect to
function and meaning. In this category, the noun
clause always follows, usually directly, after the
verb or verbal noun requiring the use of the prepo-
sition. The use of either أَنْ or أَنَّ will be deter-
mined by the meaning of the expression, as we have
stated immediately above; i.e., أَنْ for statement of
fact only, أَنَّ for any other cases or when the em-
phasis should be directed toward the action and not
toward a nominal part of the noun clause unless re-
quired by the grammatical structure of the statement
following:

إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْفُوعَةً
بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ — Mohammed's spirit longed
to see, to hear, and to
know. Hai. sir. 118,8

(حَتَّى) أَضْطُرَّ آخِرُ الْأَمْرِ إِلَى
أَنْ يَتَشَاوَرَ مَعَ خُلَصَائِهِ مَاذَا يَصْنَعُ — He was compelled at the
end to consult with his
loyal comrades about
what to do.
Hai. sir. 360,8

كُلُّ هَذَا وَأَشْأَاهُ يَدُلُّنَا عَلَى
أَنْ — All this and similar
things prove to us
that....
Amin duh. I,163,7

ثُمَّ تَنَبَّهَتْ إِلَى أَنَّهَا لَمْ تَتَمَّ
تَشْيِيطَ شَعْرِهَا — Then she realized that
she was not through with
combing her hair.
Mah. zuq. 178,5

فَالْخَيْرُ فِي أَنْ يَكُنَّ عَلَى نَفْسِهِ
أَمْرًا — So it would be best for
him to control himself.
Hus. ayy. II,33,20

هَذِهِ الْحَادِثَةُ أَعَانَتْهُ عَلَى أَنْ يَفْهَمَ
حَقًّا مَا يَتَحَدَّثُ بِهِ الرَّوَاةُ عَنْ أَبِي
الْعَلَاءِ مِنْ أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ
رَبَسًا —

This event helped him to really understand what the narrators said about Abu l-Ala, that he once ate molasses....
Hus. ayy. I, 20, 11

قَرَّرَ عَزَمَهُ فِي الْحَالِ عَلَى أَنْ يَمُكَّ
مَعَهُمَا

He decided immediately to remain with the two.
Mah. qah. 57, 14

In the second category, the preposition has lost its attachment to any specific part of the main clause and, together with the particle introducing the subordinate, has become an interjectional phrase. As such, it is often used preceding the main clause.

The use of either *أَنَّ* or *أَنْ* will also be determined by the meaning of the construction, as we have stated in the introduction above.

Such cases are so numerous that we can only present the most characteristic groups.

A Adversative Compounds

a) *أَنَّ* introducing a subordinate noun clause; the main clause, when following the subordinate clause, is usually preceded by the conjunction *فَ*:

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كَلِفًا بِإِحْصَاءِ
الدَّرَجِ فَقَدْ أَقَامَ مَا شَاءَ اللَّهُ
لَهُ أَنْ يُقِيمَ —

Although the boy was very fond of counting the steps of a stairway..., he remained God knows how long.... Hus. ayy. II, 5, 9

وَمَعَ أَنَّ ثُوَيْبَةَ لَمْ تَرْضِعْهُ إِلَّا أَيَّامًا
فَقَدْ طَلَّ يَحْفَظُ لَهَا خَيْرَ الْوَدِّ

Although Thuwaiba only nursed him a few days, he always retained great affection for her.
Hai. sir. 109, 20

وَأَلَّا يَقْتُلُوا بَعْضَ رِجَالٍ مِنْ
سَادَاتِ قُرَيْشٍ مَعَ أَنَّهُمْ أَشْتَرَكُوا
فِي قِتَالِ الْمُسْلِمِينَ

nor to kill any of the Koreish chiefs, although they had participated in the fight against the Moslems. Hai. sir. 267, 8

تَجَاهَلَ السُّلْطَانُ مَعَ أَنَّ دُخَانَ
الْغُلَّابِينَ أَكْرَهُ شَيْءٍ لَدَيْهِ

The Sultan pretended not to notice it, although the smoke of pipes was what he detested most.
Raih. mul. 80, 23

b) *عَلَى أَنْ*, however, introduces a coordinated adversative construction, generally as an opposition to a preceding situation:

عَلَى أَنْ حَيَاتُهُ تَغْيَرَتْ بَعْضَ الشَّيْءِ

His life, however, did change somewhat.
Hus. ayy. I, 67, 7

عَلَى أَنَّهُ لَيْسَ مِنْ وَاجِبِنَا أَنْ —

But it is not necessary for us to....
Khalid (Br. II) 95, 26

عَلَى أَنْ مُحَمَّدًا لَمْ يَنْتَظِرْ رَسُولَيْهِ
إِلَى الْحَوَاءِ

But Mohammed did not wait for the return of his two emissaries to al-Haura.
Hai. sir. 255, 23

عَلَى أَنْ لِكُلِّ شَيْءٍ حَدًّا

But everything has its limits.
Hus. ayy. I, 75, 7

Note the following:

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا بِالْأَنْصَارِ
بِثَرِبَ عَلَى أَنْ يَتْرَكُوا مَكَّةَ مُتَفَرِّقِينَ

He ordered his companions to join the Ansar in Yathrib but to leave Mecca separately. Hai. sir. 208, 3

Note also that *عَلَى أَنْ* may introduce a condition and follow the statement it affects:

أَقْوَمَ النَّبِيُّ فِي إِمَارَتِهِ عَلَى أَنْ يَجْمَعَ
الْعَشْرَ مِنْ أَهْلِ بِلَادِهِ لِيُؤَدَّ إِلَى
جَبَاةِ الرَّسُولِ

The Prophet confirmed [him in] his rank with the condition that he gather the tithe from the people of his land to give it to the Messenger's tax collectors.
Hai. sir. 485, 13

c) *بَعْدَ أَنْ* also with adversative meaning:

بَيِّدَاتِي كُنْتُ شَاكِرًا لِلشَّيْخِ طَيِّبُهُ

However, I was thankful to the sheikh for his kindness.
Raih. (Zy.) 23,36

بَيِّدَ أَتَهَا لَمْ تُثِرْ شَهْوَتَهُ كَمَا
فَعَلْتَ إِحْسَانٌ

But she did not excite his passion as Ihsan did.
Mah. qah. 57,11

بَيِّدَ أَنَّهُ أَدْرَكَ أَنَّهُ لَمْ يَعْدَمِ
الْمُكِنِّ اسْتِجْدَاءَ حَمْدِيْسٍ بِكَ —

But he realized that it would no longer be possible to beg Hamdis
Bey.... Mah. qah. 65,1

B Temporal Compounds

a) بَعْدَ أَنْ , "after"

قَالَ لَهَا بَعْدَ أَنْ رَفَعَ عَيْنَيْهِ
تَعَوَّ السَّمَاءَ —

After raising his eyes to the heavens, he answered her.... Gibr. I, 97,5

لِذَلِكَ أَنْصَرَفَ جَمَاعَةٌ مِنْ هَؤُلَاءِ عَنْ
مُتَابَعَةِ مُحَمَّدٍ بَعْدَ أَنْ أَتَبَعُوهُ
زَمَنًا طَوِيلًا

For this reason, some of them abandoned Mohammed, after having followed him a long time.
Hai. sir. 197,9

ثَنَيْتَ الْخَطِيءَ إِلَى الْبَيْتِ —
بَعْدَ أَنْ أَخَذْتُ نَصِيْبِي مِنْ شَرَابِ
وَسَمَاعِ

I returned home..., after drinking and listening to music.
Maz. (Zy.) 10,2

إِذَا بَعْدَ أَنْ خَرَجْنَا مِنْ مِيَاهِ
الْمَنَامَةِ مَسَاءً سَكَنَتِ الرِّيحُ

Then, after we had left al-Manama's waters in the afternoon, the wind subsided. Raih. mul. 226,9

b) قَبْلَ أَنْ , "before"

جَرَى كُلُّ ذَلِكَ قَبْلَ أَنْ
تَسْتَقِظَ حَيَاتِي مِنْ سُبَاتِ
الْحَدَاثَةِ الْعَمِيقِ

All this happened before my life had awakened from the deep lethargy of childhood.
Gibr. I, 113,15

أَنْ يَخِيطَ فِي الشَّوَارِعِ عَلَى غَيْرِ هَدًى
قَبْلَ أَنْ يَعُودَ إِلَى الْبَيْتِ

to wander through the streets before going back home. Mah. qah. 149,20

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَوْتِدَّ
إِلَيْكَ طَرْفَكَ

I'll bring it to you in the twinkling of an eye.
Hak. sul. 63,13

لَنْ تَذْهَبَ قَبْلَ أَنْ تَقُولَ لِي ...

You shall not go before telling me....
Hak. ahl. 102,7

C Comparative Compounds

a) كَأَنَّ is used to introduce a comparison which is contrary to fact, "as if," "as though":

مَضَى فِي عَزْفِهِ وَالنَّاسَ كَأَنَّهُمْ فِي
حَضْرَةِ سَاحِرٍ عَظِيمِ

He went on playing while the audience [reacted] as if in the presence of a great magician.
Nu'. liq. 30,1

أَنْ كُلُّ مَنْ نَامَ فِي هَذَا الْكَهْفِ
يُصْحَوُ وَكَأَنَّ أَعْضَاءَهُ مُتَكْسِرَةً

that everybody who sleeps in this cave awakens [feeling] as though their bones were broken.
Hak. ahl. 23,7

لَكَأَنَّكَ تَجْهَلُ بِهَا

as if you did not know how Baha is.
Nu'. liq. 33,3

هُوَ يَذْكُرُ هَذَا السِّيَاحَ كَأَنَّهُ
رَأَاهُ أَمْسَ

He remembers the fence as though he had seen it yesterday.
Hus. ayy. I, 4,5

At times, كَأَنَّهُ introduces a main clause intended as uncertain but likely to have happened:

إِخْتَفَظَ الْخَادِمُ لِسَيِّدِهِ بَشْيَءٌ مِنْ
الْبَيْطِخِ وَضَعَهُ فِي النِّفَقِ وَكَأَنَّهُ لَمْ
يَضَعْهُ فِي الْمَكَانِ الَّذِي تَعُودُ أَنْ
يَضَعُ فِيهِ طَعَامَ الشَّيْخِ — وَكَرِهَ
الشَّيْخُ أَنْ يَسْأَلَ — وَ—
The servant reserved for
his master a piece of the
watermelon which he put
in the cellar. But it
seemed as if he did not
put it where he customarily
placed the sheikh's food...
and the sheikh hated to
ask...thus....
Hus. ayy. I,21,10

(For كَأَن see Vol. II, § 126 ; and on the use
of كَأَنَّا see Vol. III, p. 240f.)

b) كَأَن with the same meaning of a comparison
contrary to fact:

$\text{كَأَن لَمْ يَحْضُرْ بَيْنَهَا وَبَيْنَهُ مِنَ
الْوَقْتِ شَيْءٌ}$ as though time had not
passed since then.
Hus. ayy. I,15,7
 $\text{كَأَن لَيْسَ فِي الدُّنْيَا إِلَّا أَشْيَاؤُهَا}$ as though there were
nothing in the world
but its own prosperity.
Raf. wah. I,33,5
 $\text{كَأَن لَمْ يَرَّ بِهَا إِلَّا يَوْمٌ وَاحِدٌ}$ as if but just a day had
passed. Manf. sha'. 255,6

D Other Prepositional Compounds

a) لِأَنَّ , "because," "for":

$\text{لِأَنَّهَا لَا تَعِيشُ بِنَفْسِهَا
وَلِنَفْسِهَا}$ for she does not live
through herself or for
herself.
Q. Amin (Zy.) 5,30
 $\text{لِأَنَّهُمْ يَنَامُونَ مَعَ الْبَهَائِمِ فِي
حُجْرَةٍ وَاحِدَةٍ؟}$ because they sleep to-
gether with animals in
only one room?
Hak. (Zy.) 11,18

b) لِأَنَّ , "in order to":

$\text{مُحَمَّدٌ — أُعِدَّ لِأَنَّ يَحْمِلَ الرِّسَالَةَ
لِلْعَالَمِ أَجْمَعَةِ}$ Mohammed...had been pre-
pared in order to bring
the Message to the entire
world. Hai. sir. ط. 12

c) دُونَ أَنْ , "without":

$\text{خَرَجَ سَالِمًا كَمَا دَخَلَ دُونَ أَنْ
يَشْعُرَ بِالزَّمَنِ}$ He came out as healthy
as when he had entered,
without noticing the
[passing of] time.
Hak. ahl. 37,1

$\text{ثُمَّ قَالَتْ لَهَا دُونَ أَنْ تَحُولَ
عَنْهَا عَيْنَيْهَا —}$ Then she said to her with-
out taking her eyes from
her.... Mah. zuq. 174,12

§ 222 ELLIPSIS OF THE PREPOSITION

Particularly common constructions consisting of
a preposition governing a noun clause are frequently
used with the ellipsis of the preposition involved
(see Vol. II, § 91). In such cases, without changing
the meaning of the construction, the noun clause will
modify its syntactical relationship to the noun or
verb governing it. Within this new relationship, the
noun clause may assume the syntactical function of
either

a) a nominative. (subject or predicate in a
nominal sentence):

$\text{وَأَنَّهُ لَا بُدَّ أَنْ يَكُونَ سَعِيدًا}$ and that he must be happy
with this conversation.
Manf. mag. 13,19
 $\text{بِهَذَا الْحَدِيثِ}$
 $\text{لَا بُدَّ أَنْ يَكُونَ ابْنُ أَحَدٍ}$ He must be the son of an
Indian Rajah.
Ayy. (Br.) 27,21
 $\text{رَأْجَوَاتِ الْهِنْدِ}$
 $\text{كَأَن لَا بُدَّ أَنْ يَتَكَلَّمَ}$ He must speak.
Mah. qah. 146,21
 $\text{لَا رَيْبَ إِذَا أَنْ —}$ Then there is no doubt
that.... Hai. sir. 168,2

لَا شَكَّ أَنْ — There is no doubt about....
Mah. qah. 80,2;
Hak. ahl. 44,16

b) a genitive (with the preceding noun thus necessarily in the construct state):

اللَّهُ مَسْئُولٌ أَنْ — God is responsible to....
Mah. qah. 40,21

لَسْتُ فِي حَاجَةٍ أَنْ — I don't need to....
Hak. sul. 79,14

c) an accusative (object of a verb or verbal noun):

وَلَكِنَّهُ عَاجِزٌ كُلُّ الْعَجِزِ أَنْ — But he was completely
unable to....
Hus. ayy. I,16,16

إِنَّهُمْ لَأَهْلٌ أَنْ — They indeed deserve to....
Hai. sir. 359,11

كَانَ وَاقِعًا أَنَّهُ — He was sure that....
Hus. ayy. I,8,14

شَعَرْتُ أَنْ فِي حَدِيثِهِ رُوحًا
جَدِيدَةً — She felt that there was
a new spirit in his con-
versation.
Manf. sha'. 169,13

هَذَا قَدْ أَوْشَكَ أَنْ يَنْسَاهُمْ النَّاسُ
فِي عَصْرِنَا هَذَا — There, people have almost
forgotten them in our day.
Hak. ahl. 48,16

(هُوَ) مُشْفِقٌ — أَنْ يَنْبِيَهُ أَخَاهُ — He was afraid...to awaken
his brother.
Hus. ayy. II,43,2

كَانَ مُقَنَّبًا أَنْ أَبَاهُ مُحِقٌّ — He was convinced that his
father was right.
Hus. ayy. I,44,3

حَتَّى أَوْشَكَ اللَّيْلُ أَنْ يَنْتَصِفَ — until it was almost mid-
night. Mah. qah. 149,19

d) or an accusative after a copulative verb:

لَيْسَ شَكُّ أَنْ — There is no doubt that....
Musa adab. 111,5

§ 223 ADJECTIVAL CLAUSES

Adjectival clauses, as their name indicates, are those clauses which function in a compound in the same manner as adjectives in an expanded sentence, thus modifying a substantive.

This modification has, as does that of adjectives (see Vol. II, § 62), two different purposes, either that of determining the substantive which the relative clause modifies —thus restricting its meaning as intended by the speaker— or simply that of qualifying the meaning by adding to the substantive new aspects which are actually not necessary to the correct understanding of the statement expressed in the main clause; hence their division into restrictive and nonrestrictive.

A relative clause is always a complete sentence, but not an independent one in the sense that it must include the noun to which it refers, since it is essential for a relative statement to be a modification of a substantive. This latter is called "the antecedent"; its presence in the relative clause is usually taken up by a personal pronoun, which Arab grammarians have named *الضَّمِيرُ الْعَائِدُ*, "the resumptive pronoun."

From the structural point of view, Arabic only makes a distinction between syndetical and asyndetical adjectival clauses. Of them, only the syndetical offer a relative adjective as exponent of their syntactical nature, while the asyndetical have no specific or distinctive feature.

The basic difference between syndetical and asyndetical relative clauses is determined by the nature of the relative adjective. Originally a demonstrative, it still has in common with other demonstratives the fact that it can only modify nouns already determined, either by the definite article or by a genitive.

The relative adjective was originally and still is attached to the substantival antecedent, that is to say, it belongs structurally in the main clause,

not in the relative clause; thus its presence in the construction does not make unnecessary the use of the resumptive pronoun.

Arab grammarians have expressed the real nature of the construction only in the cases of relative clauses used asyndetically, which they call *صفة*, "qualification" (compare with *اسم صفة*, "adjective"); while those in syndetical construction are known as *صلة*, "tie." This name, however, merely points out the presence of a relative adjective, "a tie," without giving any information about the nature of the construction.

It is customary to emphasize the parallelism of syndetical/asyndetical as equivalent to a construction with a defined/undefined substantive. This, however, does not reflect the conditions under which the relative clause is used.

As we have already mentioned, the presence of the relative adjective *صلة*, the "tie," is based upon the grammatical determination of the substantive that functions as an antecedent, which the relative clause modifies and to which it refers. Hence, when this determination is missing, with a resulting grammatically undefined substantive antecedent, no relative adjective is used to connect the clause with its antecedent.

However, the actual function of this adjective in the main clause is to emphasize the grammatical determination of the noun which it modifies, not the statement of this determination in relation to the clause. It is for this reason that we can understand the fact that, while an undefined noun never takes a syndetical relative qualification, a defined one may, and frequently does, take a relative clause asyndetically.

§ 224 THE ASYNDETIKAL RELATIVE CLAUSE

A The relative clause is used without a connecting particle

a) in the previously mentioned cases of grammatical indetermination of the substantive antecedent:

هَذِهِ رِسَالَةٌ حَمَلْنِيهَا لِيُونَارْدُو

This is a letter Leonardo gave me. Nu'. liq. 85,5

هَذَا شَرَفٌ عَظِيمٌ مَا كُنْتُ أَحْلَمُ بِهِ يَوْمًا

This is a great honor I had never dreamed of. Hak. ahl. 66,1

أَشَارَ لَهَا إِلَى كُرْسِيِّ قَدْ أَعَدَّ لَهَا

He indicated to her to be seated on a chair he had prepared for her. Manf. sha'. 92,13

بَيْنَ هَذِهِ الْأَخْبَارِ خَبَرٌ مَلَأَ الصَّبِيَّ إِعْجَابًا

In this news there was something that greatly surprised the boy. Hus. ayy. I,101,5

كَانَ لَهُ قَرِيبٌ صَبِيٌّ مِثْلُهُ بِرَأْفَةٍ إِلَى الْكُتَّابِ

He had a relative, a boy of his age, who accompanied him to school. Hus. ayy. I,102,3

تَعَلَّمَ الصَّحَفِيُّونَ لَفَةً جَدِيدَةً يَكْتُبُونَ بِهَا

Journalists have learned a new language in which they write. Musa (Zy.) 2,31

b) after an indefinite genitive construction (see Vol. II, § 72):

كَأَشِعَّةٍ قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ

as a moonbeam entered through the window. Gibr. II,26,1

فَلْيُقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلُهُمْ زَعَمُوا أَنَّهُ مَاتَ

Let the hands and feet of those who say he has died be cut off. Hai. sir. 505,20

(كَانَ الْعَامُ) عَامَ جَدَبٍ عَانَتْ الْأُسْرَةُ فِيهِ أَسْبَابَ الْفَقْرَةِ وَالضُّيْقِ

It was a year of drought in which the family suffered destitution and poverty. Tai. (Br.) 123,24

كُلُّ شَيْءٍ أَرَاهُ حَوْلِي

everything I saw around me. Tai. (Zy.) 9,45

كُلُّ كَلِمَةٍ كَتَبَهَا every word he wrote.
Musa adab. 176,16

Thus, after an elative followed by an indefinite genitive, although the meaning is always defined as "the most...", "the greatest...", the relative clause will refer to the indefinite genitive; thus the construction will be asyndetical:

قَدْ كَانَتْ عِنْدَهَا أَنْفَسُ هَدِيَّةٍ
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ
Nu'. liq. 29,3

إِنَّكَ أَفْضَلُ مُبَارِرٍ رَأَيْتُهُ فِي حَيَاتِي!
Manf. sha'. 58,14

أَمَّا صُورَتُهُ فَبِهِي أَجْمَلُ صُورَةٍ خُلِقَهَا
اللَّهُ فِي الْعَالَمِ
Manf. sha'. 101,6

رَأَى النَّاسُ أَجْمَلَ فَتَاةٍ رَأَوْهَا فِي
حَيَاتِهِمْ
Manf. mag. 181,3

هَذَا أَوَّلُ كِتَابٍ جَاءَنِي مِنْ—
Raih. mul. 31,4

c) after a noun which is defined as a species —and therefore only generally (see Vol. II, § 52)— when followed by a nonrestrictive relative clause; for example, after a comparison:

لَإِنَّ النَّفْسَ كَالزَّهْرَةِ تَضُمُّ أَوَّاقَهَا
أَمَامَ الظُّلْمَةِ
Gibr. I, 138,3

أَمَّا الْحَقِيقَةُ فَهِيَ كَالنَّجْمِ لَا تَبْدُو
إِلَّا مِنْ وَرَاءِ ظُلْمَةِ اللَّيْلِ
Gibr. I, 164,19

السَّمَكُ يَشْتَرَى مَقْلًا مِنَ الدَّكَانِ fish bought from the
store, [already] baked.
Amin (Zy.) 26,44

كَالْمَاءِ يَتَّخِذُ شَكْلَ الْإِنَاءِ as water, that [always]
assumes the form of its
container.
Hak. sheh. 149,2

Note that after a comparison, when the noun is followed by a restrictive relative clause, the clause is used syndetically:

كَالْكَلْبِ الَّذِي يَتَّبِعُ سَيِّدَهُ إِلَى
الصَّيْدِ like a dog following his
master to the chase.
Hak. yaum. 10,10

أَنْ أَكُونَ كَالْتَّلْعَلِبِ الَّذِي حَاوَلَ
أَنْ يَصِيبَ الْعَنْبَ to be like the fox which
tried to reach the grapes.
Hus. (Br.) 94,2

d) rather frequently in modern Arabic after a definite noun, especially when the relative clause is nonrestrictive¹⁶:

مَا هِيَ الْوَرَّةُ الْأُولَى أَصَافِحُكَ فِيهَا
Nu'. liq. 32,10

أَنَّهُ مَوْضِعُهُ مِنَ الْحَيَاةِ الْاجْتِمَاعِيَّةِ
يَصْنَعُ فِيهِ مَا يَشَاءُ that it is his place in
social life, where he
does as he pleases.
Raf. wah. III, 6,10

النَّاسُ الْآنَ كَالْأَطْفَالِ غَابَتْ أُمُّهُمْ
Raf. wah. III, 15,20

هَؤُلَاءِ وَلَا رَيْبَ رَجُلًا دَقِيَانُوسَ
جَاءُوا يَلْتَسُونَنَا Undoubtedly these are
Dacianus' people who have
come searching for us.
Hak. ahl. 38,13

16. Compare with the cases of descriptions using circumstantial clauses explained in Vol. III, p. 247f.

لَيْسَ فِيهِ إِلَّا ظِلُّ الْأَعْرَجِ يَلْقِيهِ
الْبَصْبَاحُ الْكَهْرِبَائِيُّ

There was nothing there but the lame boy's shadow, which the electric lamp projected.

'Aww. (Br.) 21,13

كَصَحْرَاءِ إِفْرِيقِيَّةَ الْكِبَرَى لَا يَقِيمُ
بِهَا مُقِيمٌ

as the great African deserts in which no one lives. Hai. sir. 72,3

جَعَلَ عَدَدُ أَعْضَائِهِ الْعَالَمِيِّينَ
عِشْرِينَ يُخْتَارُونَ مِنْ غَيْرِ تَقْوِيمٍ
بِالْجَنَسِيَّةِ مِنْ بَيْنِ —

The number of its members was set at twenty, who were elected regardless of nationality from among....

Khalid (Br.II) 7,1

كَانَ أَطِبَّاءُ وَوَسَلُ مَضَلَحَةِ الصِّحَّةِ
قَدَرِ آتَبَتُوا فِي الْأَرْضِ وَمَعَهُمْ
أَدَوَاتُهُمْ وَخَيَاتُهُمْ يَحْجِزُونَ فِيهَا
الْعَرَضُ

The doctors and the representatives of the Health Office had scattered throughout the country, carrying with them their instruments and their tents in which they isolated the ill.

Hus. ayy. I,127,2

e) frequently with temporal expressions, especially when such words as "week," "month," "year," and the like are used as relative clauses in asyndetical construction. The relative clause in these cases is represented only by a verb: "after so many years (which had) passed":

بَعْدَ أَجْيَالٍ مَضَتْ عَلَى مَوْتِ الْأَمِيرِ

after generations had passed since the death of the Emir.

Nu'. liq. 61,2

قَدْ كَانَ ذَلِكَ لِعِشْرِينَ سَنَةً
خَلَّتْ فِي مَوْتِ الْحَسَنِ

That happened twenty years after Hasan's death. Raf. wah. I,261,4

سَنَدٌ أَكْثَرَ مِنْ سِتَّةِ آلَافِ سَنَةٍ مَضَتْ

after more than six thousand years had passed. Hai. sir. 66,8

الطَّعَامَ الَّذِي دَاوَمَ عَلَى تَنَاوُلِهِ
لثَلَاثَةِ أَسَابِيعَ مَضَتْ

the food which he had been eating for the past three weeks. Mah. qah. 62,18

أَلَمْ أَنْذِرْكَ مِنْ أَسْبُوعٍ مَضَى ؟

Didn't I warn you last week? Mah. zuq. 10,11

إِلَى قَرْنٍ مَضَى —

Until a century ago.... Hai. sir. 42,8

مَدَى أَرْبَعَةَ عَشَرَ قَرْنًا مَضَتْ
لَا تَنْقَطِعُ

during the past fourteen centuries without interruption. Hai. sir. 424,7

Note the verbal agreement in the following:

أَلَسْتُ شَاعِرَهَا لِعِشْرِينَ عَامًا
خَلَوْنَ ؟ !

Haven't I been poet there for the past twenty years? Mah. zuq. 10,19

لِثَمَانٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ

on the eighth day of the month of Ramadan. Hai. sir. 257,17

B An asyndetical relative clause may be equivalent to a final clause (compare the Spanish *envié quien dijera* and the Latin *missi qui diceret*)¹⁷

a) often after a grammatically undefined noun:

بَحَثَ سَعْدٌ عَنْ مَنْزِلٍ يَسْتَأْجِرُهُ

Sa'd searched for a house to rent.

'Aqq. (Zy.) 15,7

أَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا

I looked for a word to say. Nu'. liq. 25,12

مَا أَحْسَبُ لَكَ عَمَلًا يَسَارِعُ إِلَيْهِ

I don't think you have anything to which you should hurry. Hak. sheh. 6,8

17. Most of the instances presented here are brought together by Arab grammarians under the heading *الْحَالُ الْمَقْدَرُ*, "the predestined circumstance"; see, e.g., Reck., *Synt. Verh.*, p. 450.

أَثَارَهُمْ لِلْبَحْثِ عَنْ رَجُلٍ كَبِيرٍ
يَتَوَسَّلُ بَيْنَهُ وَبَيْنَ هَذَا الدُّكْتُورِ

He let them look for an influential man to mediate between him and this doctor. Ayy. (Br.) 32,6

أَرَانِ إِسْتَيْفَنَ نَفْسَهُ عَلَى كَلِمَةٍ
يَصِلُ بِهَا أَحَدِيكَ بَيْنَهُ وَبَيْنَهُ

Stephen tried [to find] words with which to establish some conversation with him.

Manf. mag. 11,13

b) but also after a defined noun:

لَدُنَّا بِسَلَاحِنَا الْآمَاضِ الْكَرِيمِ
الثَّرَّةِ نَنْفِي بِهَا عَنْ نَفُوسِنَا
مَلَكٌ إِلَّا نَتَّظَرِ

We took refuge in this sharp and precious weapon of ours, chatter, to stave off the boredom of waiting. Tai. (Zy.) 9,6

§ 225 THE RESUMPTIVE PERSONAL PRONOUN

A As we have mentioned above, the substantive antecedent of the relative clause is represented by a personal pronoun which assumes the proper syntactical function:

أَشْرَتُ بِعَصَا أَشْتَرَيْتَهَا خَصِيصًا
لِهَذِهِ النَّاسِ السَّعِيدَةِ

I made signs with a cane I had bought especially for this memorable event. Maz. (Zy.) 1,10

كَانَتْ شَرًّا لَا يَدَّ يَنْهَ

It was an unavoidable evil. Hus. ayy. I,93,16

وَلَكِنَّهَا مَسْؤُولِيَّةٌ عَظِيمَةٌ تَحْمِلُنِي
أَيَّاهَا

But this is a heavy responsibility you place on me. Nu'. liq. 17,12

هُوَ عَدُوٌّ مَا مِنْ صَدَاقَتِهِ يَدُّ

He is an enemy whose friendship is needed. Mah. qah. 62,22

وَجَدَا نَفْسَيْهِمَا فِي بَهْوٍ أَرْضُهُ
مِنَ الصَّوَانِ

They found themselves in a hall with a floor of granite. Mah. qah. 74,2

كُلُّ شَيْءٍ أَرَاهُ حَوْلِي

everything I saw around me. Tai. (Zy.) 9,45

كُلُّ كَلِمَةٍ كَتَبَهَا

every word he wrote. Musa adab. 176,16

B When the relative clause is nominal, the resumptive personal pronoun is usually brought forward closer to the substantive to which it refers, thus frequently inverting the normal word order:

قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنَ الرِّقَّةِ
وَاللَّطْفِ وَالْعَذْوَةِ

She said that in a pleasant and sweet voice with some feeling. Nu'. liq. 42,11

كَانَتْ لِأَهْلِ الرِّيفِ — عَقْلِيَّةٌ
خَاصَّةٌ فِيهَا سَدَاجَةٌ وَتَصَوُّفٌ
وَعَقْلَةٌ

The rural people...had a special mentality in which there was a certain simplicity, mysticism and stupidity.

Hus. ayy. I,96,9

هُوَ عَدُوٌّ مَا مِنْ صَدَاقَتِهِ يَدُّ

He is an enemy whose friendship is needed. Mah. qah. 62,22

C Inversion does not occur, however, when the subject of the nominal sentence is a demonstrative or a personal pronoun:

طَبِيعِي فِي بِلَادٍ هَذِهِ حَالِهَا
أَنْ —

It is natural in a country which has such conditions that.... Hai. sir. 72,3

صَنَعَتْ فِي ذَلِكَ شِعْرًا هَذِهِ
تَرْجَمَتُهُ

She composed a verse about this, which is translated as follows. Raf. wah. I,19,7

يُعَيِّبُونَنَا بِأَمْرِ نَحْنُ مِنْهَا بَرَاءٌ

They condemn us for things with which we have nothing to do. Din (Br.) 64,4

فَقَرَسَ لَهُمْ أَدَبٌ هُوَ نَتِيجَةُ
تَارِيخِهِمْ

for the Persians had a culture that was a product of their history. Amin duh. I,8,13

حَتَّى لَا يُضَيِّعَ وَقْتًا هُوَ فِي أَشَدِّ
الْحَاجَةِ إِلَيْهِ

so that he would not waste
time which he needed so
much. Mah. qah. 40,23

nor does inversion occur when the subject is modified
by "the لَا of general denial" (see Vol. II, § 108):

غَيْرَ أَنَّ هُنَا مَسْأَلَةً هَامَّةً لَا بَدَّ
مِنْ الْإِشَارَةِ إِلَيْهَا

But here is an important
matter that we must
mention.
Amin duh. I,249,13

إِذَا بَكَتْ بَكَتْ بِدُمُوعٍ لَا تَقَلُّ لَهَا

If they cry, it is with
weightless tears.
Raf. wah. I,31,5

أَنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ

that knowledge is a sea
without a shore.
Hus. ayy. II,17,7

ذَلِكَ شَيْءٌ لَا شَأْنَ لِي بِهِ

That is something I do
not care about.
Hus. ayy. I,61,16

نَحْنُ أُسْرَةٌ لَا رَجُلَ لَهَا

We are a family without
a man. Mah. qah. 178,2

nor is the inversion of word order found when the
relative clause is a verbal sentence:

ثَلَاثَةَ أَيَّامٍ مَا تَمَكَّنْتُ فِي خِلَالِهَا
أَنْ —

three days, during which
it was not possible for
me to.... Nu'. liq. 21,1

أَمْثَالَهُمْ كَثِيرُونَ يَطُولُ ذِكْرُهُمْ

and many others like them
whom it would take too
long to mention.
Amin duh. I,126,17

لِأَسْبَابٍ يَطُولُ ذِكْرُهَا

for reasons which would
take too long to enumerate.
Amin zuh. I,14,8

فِي زَاوِيَةِ أُخْرَى جُورٌ جَفَّ مَائُهُ

In another corner there
was an empty basin.
Gibr. II,114,3

D The resumptive personal pronoun frequently ap-
pears in a clause governed by the relative:

شَيْءٌ آخَرَ أَحَبُّ أَنْ أَقْصَى عَلَيْكَ

There is another thing I
want to tell you.
Amin (Zy.) 7,30

أَنَّ لِلتَّلْفُونِ نِقَاطَةً خَاصَّةً يَنْبَغِي
أَنْ يَعْلَمَهَا

that the telephone has
special rules which one
must learn.
Mah. qah. 128,7

حَفِظَ سَوْرًا مِنَ الْقُرْآنِ لَمْ يَلْبِثْ
أَنْ نَسِيَهَا

He memorized some *suras*
which he soon forgot.
Hus. ayy. I,48,11

أُحَدِّثُهُ أَحَادِيثَ مُخْتَلِفَةً رَجَوْتُ
أَنْ أُسْرِيَ بِهَا عَنْ نَفْسِهِ

to tell him various
stories with which I
hoped to cheer him up.
Manf. mag. 255,6

لِي إِلَيْكَ حَاجَةٌ يَا إِسْتَيْفَنَ أَرْجُو
أَلَّا تَضِنَّ عَلَيَّ بِهَا

I need you, Stephen. I
hope you don't let me
down. Manf. mag. 117,13

مَوْلَفٌ آخَرَ يَجِبُ أَنْ نَعْرِفَ جَمِيعَ
مَوْلَفَاتِهِ

There is another author
whose works we must know.
Musa adab. 176,16

E When the predicate of a nominal sentence whose
subject is a personal pronoun of the first or second
person has a relative modification, the resumptive
pronoun may agree in person with the subject of the
sentence instead of agreeing with the predicate, which
is grammatically the actual antecedent of the relative
clause:

إِنَّمَا أَنْتَ أَعْرَابِيٌّ لَا عِلْمَ لَكَ

You are a Bedouin who
knows nothing.
Hai. sir. 370,2

أَنَا رَجُلٌ لَا مَالَ لِي

I am a man without any
money. Hai. sir. 120,23

أَنَا رَجُلٌ ضَعِيفٌ لَا نَاصِرَ لِي

I am a weak man without
any helper.
Manf. mag. 49,15

أَنَا فَتَى يَافِعٌ لَا أَفَكِّرُ فِي غَيْرِ
السَّاعَةِ الَّتِي أَكُونُ فِيهَا

I was a growing boy who
thought only of the
present. Maz. (Zy.) 10,1

أَنَا رَجُلٌ لَا يَنْقُصُنِي أَلَالٌ

I am a man who never lacks
money. Mah. zuq. 60,18

This attraction in grammatical person, however,
is not necessary:

نَحْنُ أُسْرَةٌ لَا رَجُلَ لَهَا

We are a family without
a man. Mah zuq. 178,2

وَلَكِنِّي كُنْتُ أَمْرًا لَيْسَ لَهُ فِي الْقَوْمِ
مِنْ أَهْلٍ وَلَا عَشِيرَةٍ

I am a man without parents
or relatives in this tribe.
Hai. sir. 415,16

§ 226 OMISSION OF THE RESUMPTIVE PRONOUN

The resumptive personal pronoun may be omitted
when the context clearly presents the relationship
between the substantive and its relative modification.

This is generally the case when the personal pro-
noun is the subject in the relative clause and the
sentence is verbal, since the subject is implied in
the verbal form:

مَلَأَتْ قَلْبَهُ حَيَاءٌ لَمْ يَغَارِقْهُ إِلَى
الْآنِ

It filled his heart with
a shame that has not
left him till now.
Hus. ayy. I,19,4

تَعَلَّمَ الصُّحُفِيُّونَ لُغَةً جَدِيدَةً
يَكْتُبُونَ بِهَا

Journalists have learned
a new language in which
they write.
Musa (Zy.) 2,31

The resumptive pronoun as subject is usually omitted
even in the instances when it fulfills its function in
a clause subordinated to the relative:

كِتَابٌ آخَرُ لَسْتُ أَدْرِي كَيْفَ كَانَ
يَسَى

and another book, the
title of which I do not
know. Hus. ayy. I,97,7

It is not omitted when it functions as a subject
in a nominal sentence:

يَدْخُلُ إِلَى غُرْفَةٍ هِيَ أَشْبَهُ
بِالدَّهْلِيزِ

He entered into a room
very much like a hallway.
Hus. (Zy.) 25,13

طَبِيعِي فِي بِلَادٍ هَذِهِ حَالُهَا
أَنْ —

It is natural in a country
with such conditions
that.... Hai. sir. 72,3

Note, however, the following:

إِنِّي قَدْ تَزَوَّجْتُ رَجُلًا لَا كَالرَّجَالِ

that I have married a man
who is not an ordinary
man. Hus. 'ala. I,17,1

يَحْتَلِلُ إِلَيَّ أَنَّكَ أَمْرَةٌ لَا كَكُلِّ
النِّسَاءِ

I think that you are not
a woman like others.
Hak. sheh. 106,9

When the resumptive personal pronoun assumes the
function of an accusative object, it is seldom omitted:

كَانَ أَوَّلَ دَمٍ أَرَأَى الْمَسْلُومُونَ

It was the first blood
the Moslems shed.
Hai. sir. 255,9

and it is even less often omitted when it functions
as a genitive:

هَذِهِ أَوَّلُ مَرَّةٍ رَأَيْتُ جَسَدَيْنِ
يَضُمُّهُمَا تَابُوتٌ وَاحِدٌ

That is the first time I
have ever seen one single
coffin containing two
corpses.
Gibr. II,91,8

أَتَيْ فِي كُلِّ مَرَّةٍ ذَهَبْتُ إِلَى
الدَّارِ —

that every time I went
to the library....
Hai. sir. 19,12

أَوَّلُ مَرَّةٍ قَابَلْتُ الْمُنْدُوبَ السَّامِيَّ
فِي بَغْدَادَ قَالَ لِي —

The first time I met the
Official Commissioner in
Bagdad, he told me....
Raih. mul. 59,10

§ 227 ATTRACTION OF THE ANTECEDENT ON THE RELATIVE CLAUSE

When the relative clause is a nominal sentence with an adjective or participle as predicate, the latter usually precede, causing an inversion of the normal word order in the nominal sentence. As a result, the logical relationship existing between the antecedent and the predicate of the relative clause becomes stronger than its ties to its subject; hence the predicate, while keeping its gender and number agreement with its subject, takes its case from the main clause, usually as an adjectival apposition to the antecedent but it can also be in the adverbial accusative.

The relative clause thus becomes equivalent to an adjectival or adverbial modification followed by a noun-modifier in the nominative case although this is unthinkable in Arabic in the normal sentence structure. It only appears when the noun subject is defined by a personal pronoun:

يَرْتَدِي جَلْبَابًا ذَا بَنِيْقَةٍ مَّوْصُولٍ
بِهَا رِبَاطٌ رَقِيَّةٌ

wearing a garment with a
gusset on the chest to
which a necktie was at-
tached. Mah. zuq. 7,19

كَأَ حَزٍّ فِي قَلْبِهِ هَذَا الْأَلَمُ
الْحَيِّ مِثْلَةَ صَوْتِهِ فِي زَوْجِهِ
بِرَّاءٌ —

as the living agony whose
reflection he could no-
tice in his wife opened
a fresh wound in his
heart... Hai. sir. 128,13

(See also Vol. III, p. 161f.)

When the predicate of the relative clause is attracted by a grammatically defined antecedent as its adjectival apposition, the predicate also takes the definite article:

مَحِيطُ الْمَحِيطِ الْمَقْدَمِ ذِكْرُهُ

Muhit al-Muhit, previously
mentioned.
Djir. tar. IV,270,7

رَجُلًا مِنَ الْعَرَبِ النَّاقِمِ عَلَيْهِمُ
أَبْنُ سَعُودٍ

one of the Arabs with whom
Ibn Sa'ud was angry.
Raih. mul. 51,7

هَلْ أَبْنُ سَعُودٍ مِنْ أَوْلِيكَ الْأَقْرَابِ
الْقَلِيلِ عَدَدُهُمْ فِي الْبِلَادِ الْعَرَبِيَّةِ
؟ —

Was Ibn Sa'ud one of those
individuals so scarce among
the Arabs...?
Raih. mul. 31,14

نَظَرْتُ نَحْوَ الْغَيُْومِ الْمُتَلَبِّدَةِ
الْمُتَلَوِّنَةِ أَطْرَافَهَا بِذَهَبٍ مِنْ أَشْعَةِ
الشَّمْسِ الْجَمِيلَةِ

I looked toward the clouds,
with their fringes colored
with the gold of the
beautiful rays of the sun.
Gibr. II,104,20

رَاءَ قَنَدِيلِ الزَّيْتِ الضَّئِيلِ
الْمُتَاَوِجَةِ أَظْلَالُهُ عَلَى جُدْرَانِ الْكُوْنِ

behind a feeble oil lamp,
the shadows of which
flickered on the walls
of the hut.
'Aww. (Br.) 11,9

الَّذِي يُشْرِفُ عَلَى الْبَيْطَحَاءِ
الْمَدْفُونِ فِيهِ كَنْزُ الْعَائِلَةِ

that overlooks the valley
in which our patrimony
lies buried.
Raih. (Zy.) 23,25

§ 228 PRONOMINAL USE OF THE ASYNDETIICAL RELATIVE CLAUSE

An asyndetical clause is not very often found in a pronominal function. There are, however, cases of such usage with both the nominal and the verbal sentence.

The nominal relative construction mentioned immediately above may lose its attachment to the antecedent and thus be used in a function equivalent to that of a substantive, whether grammatically defined or undefined:

أَنْ مَا قَصَدْتُ إِلَيْهِ مُسْتَعْمِلٌ
تَحْقِيقُهُ

that what was intended
was something which can-
not be accomplished.
Hai. sir. 13,10

إِنَّ اللَّهَ مَعَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

God is, indeed, with those
whose hearts are broken.
Raf. wah. I,88,11

Arab grammarians, and also occasionally Western grammarians, like to see in these constructions, when they are defined, use of the definite article as a relative pronoun. Because of the grammatical parallelism of defined and undefined cases, we prefer to see in them a pronominal use of the adjective or participial forms in question.

§ 229 THE SYNDETICAL RELATIVE CLAUSE

A The use of a syndetical relative clause is based on the grammatical determination of the substantive antecedent.

In order to express the connection between the substantive and its relative (or adjectival) clause, Arabic uses the relative adjective *الَّذِي*, "who," "what," which is variable in gender and in number and, in the dual only, also in case.

This relative adjective is actually an old demonstrative particle preceded by the definite article. Its adjectival and demonstrative character allows its use only with grammatically defined substantives, upon which the relative adjective directly depends.¹⁸ This explains the fact that the Arabic relative belongs to the main sentence as the modification of the substantive antecedent and not to the clause as, for example, in English.

This is to say that the relative adjective agrees adjectivally with its antecedent in gender and number. It also should always be considered as agreeing in case with the substantive to which it refers. However, since the relative adjective is invariable in the singular and plural, this agreement can only be ascertained in the dual, in which it still shows case distinction:

18. Note, however, the word *فَلَانٌ*, which in the following example is logically defined and takes a syndetical relative clause:

وَفَلَانٌ الَّذِي سَأَلَنِي رَجُلٌ — and the one who asked me was a man.... Din (Zy.) 3,6

الْفَلَّامَانِ الْمُسِيقِيَانِ اللَّذَانِ كَانَ
أَرْسَلَهُمَا سَيَرَانُو

the two boy musicians
whom Cyrano had sent.
Manf. sha'. 167,14

هَذَانِ الْفَارِسِيَانِ اللَّذَانِ ذُكِرَا
فِي بَعْضِ هَذَا الْحَدِيثِ

these two Persians, who
have been mentioned some-
where in this story.
Hus. ayy. II,44,19

الصَّبِيُّ يَجْعَبُ لِهَذَيْنِ الصَّوْتَيْنِ
الَّذَيْنِ يَغْنَقَانِ حِينَ يَسْكُنُ اللَّيْلُ

The boy was astonished
with these two voices,
which would become harsh
in the quietness of
night. Hus. ayy. II,42,18

رَأَيْتُ الشَّفَتَيْنِ اللَّتَيْنِ كَانَتَا
كَزْهَرَةٍ أَقْلَاحٍ تَسِيلُ عَلَيْهَا الْحَلَاوَةُ
بِعِوَيْهِمَا اللَّذَتَيْنِ حَمَلَاهُم مِّنْ مَّكَّةَ

I saw her two lips, which
were like a daisy full of
nectar. Gibr. II,44,11

With their two camels,
which had carried them
from Mekka.
Hai. sir. 312,15

B The relative adjective in its gender and number agreement with the substantive to which it refers follows the same rules as any other adjective. Its plural being equivalent to a sound plural or the plural of other pronouns, it is only used when referring to persons:

كُلُّ هَذِهِ الْإِخْتِلَافَاتِ الَّتِي لَمْ
نَذْكُرْ مِنْهَا إِلَّا أَمثلةً قَلِيلَةً —

All these differences, of
which we have only men-
tioned a few examples....
Amin duh. I,8,19

مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي —
وَمَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي —

Cursed be the hands that...
and cursed be the eyes
that.... Gibr. I,150,14

كَانَ مِنْ أَوْلَئِكَ الرِّجَالِ الَّذِينَ
يَتَسَرَّعُونَ بِإِظْهَارِ مَحَبَّتِهِمْ أَوْ
مَقْتِهِمْ لِلنَّاسِ

He was one of those men
who did not hesitate to
show people his love or
aversion. Gibr. I,108,8

أَوْلَئِكَ الَّذِينَ يَطْفَحُونَ مِنِّي أَن —
يَنْسَوْنَ —

Those who ask me to...,
forget....
Musa adab. 6,17

Note that a relative having a substantive sound plural as antecedent may also agree with it in number even in the instances in which the substantive might refer to animals or inanimate objects:

مِنْهَا التَّمَاثِيحُ الَّتِي تَزْدَرِدُ النَّاسَ
إِزْدِرَادًا وَمِنْهَا السَّحُورُونَ الَّذِينَ
يَعِيشُونَ تَحْتَ الْمَاءِ بَيَاضَ النَّهَارِ
وَسَوَادَ اللَّيْلِ
to them belong the crocodiles, which could easily swallow a person; to them [also] belong the enchanted ones, which live under water day and night.
Hus. ayy. I, 13, 1

When the substantive antecedent is in the dual, there is always agreement in number between the antecedent and the relative (see examples given Vol. III, p. 163).

C Two or more relative clauses in a coordinated construction do not require the repetition of the relative adjective:

مِنْ هَذَا الْعَالَمِ الْمَجْهُولِ الَّذِي
جِئْنَا مِنْهُ وَسَنَعُودُ إِلَيْهِ
رَبِيبَةَ هَذَا الرَّجُلِ الَّذِي تُحِبُّ
وَتَقْدِسُ
from this unknown world, from which we came and to which we shall return.
Qal. (Zy.) 21, 2
the doubts of this man, whom she loved and venerated. Hai. sir. 360, 17

It is, however, repeated when the relationship of the coordinated relative clauses would otherwise not be clear, e.g., when the first one is very long or is followed by other clauses:

كَانَ لِلْهَوَلَاءِ الْفُقَهَاءِ عِلْمٌ مُخَالِفٌ
كُلَّ الْمَخَالِفَةِ يَعْلَمُ الْعُلَمَاءُ الَّذِينَ
يَأْخُذُ عِلْمُهُمْ مِنَ الْكُتُبِ وَالَّذِينَ
بَيْنَهُمْ وَسَيِّئَ الْأَزْهَرِ سَبَبٌ قَبِيٌّ
أَوْ ضَعِيفٌ
These jurists had a knowledge completely different from that of the *ulemas*, who had learned from books and who had a more or less close connection with al-Azhar.
Hus. ayy. I, 86, 11

الصَّبِيُّ يَعْجَبُ لِهَذَيْنِ الصَّوْتَيْنِ
الَّذَيْنِ يَغْنَقَانِ حِينَ يَسْكُنُ اللَّيْلُ
وَيَنَامُ النَّاسُ وَيَحْسُنُ الرَّقْقُ وَاللَّذَيْنِ
يُوقَانِ وَيُلْطَفَانِ حِينَ يَنْشَطُ النَّهَارُ
وَيَسْتَيْقِظُ النَّاسُ —
The boy was astonished with these two voices, which would become harsh in the quietness of night while people were asleep and gentleness is more suitable, and which would become small and delicate with the activity of day when people would wake up and....
Hus. ayy. II, 42, 18

D The relative clause, as we have seen in the preceding examples, follows directly after the relative adjective except in the case of its omission in correlative constructions as indicated immediately above. However, sometimes a parenthetical construction is placed between the relative adjective and the clause:

تِلْكَ الْحَيَاةَ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا
وَجَدْنَاهَا مُبَسِّمَةً فِي الرَّبِيعِ —
That life which we, when we contemplate it, find smiling during the spring....
Gibr. I, 76, 14

(For more information on parenthetical constructions, see Vol. III, p. 375ff.)

§ 230 THE RESUMPTIVE PERSONAL PRONOUN

A Since, as we have explained above (Vol. III, p. 147), the relative adjective syntactically belongs to the main clause, it is only logical that the substantive antecedent be represented in the relative clause by a resumptive personal pronoun in the appropriate case:

أَمَا وَصَفَ لَكَ الْكَانَ الَّذِي
هُوَ فِيهِ؟
Didn't he describe to you the place in which it is?
Nu'. liq. 39, 4

- يَنَافِي الْحُرِّيَّةَ الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ
denies the freedom which is a natural right of mankind.
Q. Amin (Zy.) 5,18
- يَلْعَنُ هَذَا الرَّجُلَ الَّذِي أَكَلَ الْحَسَدَ قَلْبَهُ
cursing this man, whose heart envy was eating up.
Hus. ayy. I,83,12
- وَصَفَ لَهُ حَيَاتَهَا الْغَرِيبَةَ الَّتِي تَعْيَاهَا مِنْذُ عَادَتْ إِلَى الْقَرْيَةِ
He described to him the strange life she had led since she returned to the village. Manf. mag. 250,2
- فِي تِلْكَ اللَّيْلَةِ الَّتِي رَأَيْتَكَ فِيهَا الشَّيْطَانُ الَّذِي كَانُوا يُخِيفُونَنَا بِهِ صَغَارًا
on that night on which I saw you. Nu'. liq. 12,3
- الَّذِي كَانُوا يُخِيفُونَنَا بِهِ صَغَارًا
the Devil, with whom people used to frighten us when we were children.
Manf. mag. 109,2
- صَاحِبُ هَذِهِ الشَّجَرَةِ الَّتِي لَا ثَمَرَ فِيهَا
the owner of this tree that has no fruit.
Hak. sheh. 118,14
- سَكَتَ الشَّابُّ فِي أَوَّلِ يَوْمٍ وَفِي آخِرِهِ الَّذِي يَلِيهِ
The young man was silent the first day and also on the following day.
Hus. ayy. I,77,9

B The resumptive pronoun may appear in a clause subordinated to the relative:

- أَيْنَ مَوْضِعِ الْمَاءِ الَّذِي أُرْسَلْتُكَ تَبَحُّثَ عَنْهُ وَتَدُلُّنَا عَلَيْهِ؟
Where is the water located which I sent you to look for and to show us?
Hak. sul. 25,7
- بِذَلِكَ الصَّوْتِ الرَّخِيمِ الْعَذْبِ الَّذِي طَالَمَا سَمِعْتُهُ مِنْ قَبْلُ
with that sweet and pleasant voice, which he had heard so many times before.
Manf. mag. 186,10
- بِهَذِهِ الْكَلِمَاتِ الَّتِي أَلْفَقَهَا يَقُولُونَ إِنَّهَا سِرِّيَانِيَّةٌ
with these words, which the jurists said were Syriac.
Hus. ayy. I,111,7

C However, the strong logical attachment of the relative adjective to the relative clause causes the omission of the resumptive pronoun more frequently than is the case in asyndetical constructions. This omission is always conditioned by the fact that the context clearly indicates the syntactical and logical connection between antecedent and its relative modification.

The resumptive personal pronoun is therefore never omitted when it fulfills the function of a genitive in the relative clause.

However, it is omitted

a) usually when it should function as subject, either in a verbal sentence:

- عَنْ طَعَامِهِ الَّذِي كَانَ يُحْمَلُ إِلَيْهِ مِنْ الْبَيْتِ ظَهَرَ كُلِّ يَوْمٍ
from its food, that was brought to him from the house.
Hus. ayy. I,52,16
- لِعِلْمِ الْعُلَمَاءِ الَّذِينَ يَأْخُذُونَ عَنْهُمْ مِنَ الْكُتُبِ
to the knowledge of the *ulemas*, who learned from books. Hus. ayy. I,86,11
- or in a nominal sentence:
- أَبَانَا الَّذِي فِي السَّمَوَاتِ ...
Our Father, Which art in Heaven.... Gibr. I,87,14
- أَنَا وَبَعْضُ أَصْدِقَائِي الَّذِينَ فِي بَيْتِ حَالِي —
I, and some friends who are in the same situation as I am....
Jabr. (Br.) 72,10

رَأَتْ أُمُّهَا أَلَمَهَا الَّذِي بِهَا
Her mother saw her grief.
Hai. sir. 359,18

b) not very frequently, but not uncommonly, when it functions as an accusative direct object:

- هَذَا الَّذِي نَرَى دُنْيَا أُخْرَى
What we see is a different world. Hak. ahl. 68,15
- (مِنْ) رَيْبَةِ هَذَا الرَّجُلِ الَّذِي نَحِبُّ وَتَقْدِسُ وَالَّذِي بِهِ نَتَوَكَّلُ
the doubts of this man, whom she loved and venerated. Hai. sir. 360,17

§ 231 PRONOMINAL USE OF THE RELATIVE ADJECTIVE

In the same way that a demonstrative can be used as an adjective and also pronominally in lieu of a substantive, a relative adjective also may be used to replace a substantive whose syntactical function in the sentence the relative adjective assumes. The resumptive personal pronoun is required, however, and follows the same patterns expressed above.

The relative adjective in a pronominal function may be used in place of any nominal part of the sentence, except that of the noun in the construct state, and it usually has a definite meaning:

حَدَّثَهَا بِأَلَّذِي رَأَى He told her what he had seen. Hai. sir. 134,9

هُوَ الَّذِي سَيَغَيِّرُ مِنْ حَوْلِنَا
كُلَّ شَيْءٍ He is the one who will completely change our way of life. Hus. 'ala. II,71,11

نَسْتَطِيعُ بَعْدَ الَّذِي ذَكَرْنَا فِي
الْفَصْلِ السَّابِقِ أَنْ نَقُولَ — After what we have mentioned in the preceding section, we can say that.... Amin duh. I,50,3

إِنَّ الَّذِينَ تَتَنَسَّبُ إِلَيْهِمْ يَطْلُبُونَ
مُعَاقِبَتَكَ Those whom you claim as kin seek your punishment. Gibr. I,184,12

أَلَعَلَّهُ وَاقِعٌ مِنْ أَنْ مَا خَلْفَ
السِّتَارِ لَيْسَ جَمِيلًا كَالَّذِي أَمَامَهُ؟ Is he so certain that what is behind the curtains [of death] is not as beautiful as what is in front of them? Nu'. liq. 28,4

بَعْدًا عَنْ أَعْيُنِ الَّذِينَ يَعْرِفُونَنَا away from the eyes of those who know us. Mah. zuq. 55,8

كَالَّذِي رُوِيَ — As it is said.... Amin duh. I,78,4

كُلُّ الَّذِي ذَكَرَهُ الْفُقَهَاءُ فِي
هَذَا الْمَوْضِعِ — Everything the jurists said about this matter is.... Amin duh. I,82,20

كَذَلِكَ كَانَ شَأْنُ سَائِرِ الَّذِينَ
جَمَعُوا الْحَدِيثَ The same thing happened to all those who collected the *hadith*. Hai. sir. 49,14

إِنَّمَا كَانَ يَطْلُبُهَا وَيَطْلُبُ مَعَهَا
أَشْيَاءَ أُخْرَى هِيَ الَّتِي يَطْلُبُهَا
النَّاسُ فِي حَيَاتِهِمْ He sought it [the diploma], but along with it, he sought other different things which people also seek in their lives. Hus. ayy. II,53,11

(كَانَ) وَجَادِلَهُمْ بِالَّتِي هِيَ
أُحْسَنُ but he used better arguments in his dispute. Hai. sir. 6,21

وَأَنَّ الْقُوَّةَ الَّتِي تَحْصُلُ مِنْ اتِّحَادِ
الْمُسْلِمِينَ تَكُونُ أَعْظَمَ مِنَ الَّتِي
تَحْصُلُ مِنْ اتِّحَادِ الْعَرَبِ؟ and that the strength resulting from the unification of the Muslims will be stronger than the one resulting from Arab unification? al-Hus. (Br.II) 74,8

Here we should mention the cases of sentences with the interrogative pronouns مَنْ and مَا in which the interrogative sentence is expanded into a relative construction. The relative pronoun, الَّذِي, then fulfills the function of the subject in the interrogative construction (see Vol. I, § 43):

مَنْ الَّذِي يَحُودُ؟ Who was supposed to come? Hak. ahl. 44,12

مَنْ ذَا الَّذِي يُرِيدُ أَنْ — ؟ Who wants to...? Manf. sha'. 41,6

مَا الَّذِي أَحْدَثَ هَذَا كُلَّهُ؟ What caused all this? Raf. wah. I,71,21

and also in indirect interrogatives (see Vol. III, p. 97ff.):

لَا تَعْلَمُ مَا الَّذِي أَضْحَكَهَا وَلَا
مَا الَّذِي أَبْكَاهَا without knowing what [it was which] made her laugh and cry. Manf. mag. 18,10

Compare with:

مَنْ هِيَ الَّتِي تَتَمَتَّعُ بِحُبِّكَ بَعْدِي؟
Who [is she who] will enjoy your love after me?
Gibr. I, 146, 18

مَنْ هُمُ الَّذِينَ رَفَعُوا هَذَا اللَّيْثَ
عَلَى الشَّجَرَةِ؟
Who are those who hanged this thief on the tree?
Gibr. I, 132, 19

§ 232 THE PRONOMINAL CLAUSE

The only pronominal clauses in Arabic are those introduced by a relative pronoun.

The main difference between an adjectival and a pronominal relative clause is that the former always refers to a substantive in the main clause, which the relative clause modifies in very much the same way as an adjective does its governing substantive, while the pronominal relative clause assumes, in the main clause, the function of a pronoun; that is to say, the pronominal relative clause refers to an unexpressed substantive, whose function in the main clause is taken over by the relative clause. In short, an adjectival relative clause requires a substantive antecedent; the pronominal does not.

The relative pronouns in Arabic are مَنْ, "who," and مَا, "what." They are actually the same as those used for the interrogatives, from which the relative construction has been derived because of the fading of their interrogative nature in some positions.

مَنْ and مَا found as indirect interrogatives can be considered as being in a position midway between their use as direct interrogatives and pronominal relatives.

In general, we may say that the difference between an indirect question and a relative construction consists, from the point of view of their meanings, in the fact that the interrogative clause intends to seek out information; thus, it is used only after verbs of an interrogative character, such as "to ask" and the like. A relative sentence, on the other hand, introduces a statement of fact independent of any request for information.

From a structural point of view, the interrogative sentence is considered as a whole part of a compound with a very limited syntactical function—that of an accusative or as apposition to an accusative—and the pronoun always remains a part of the interrogative clause. The relative is actually more closely related to the main clause, thus accounting for the presence of a resumptive pronoun in the subordinate clause;¹⁹ it has all the syntactical possibilities of a substantive, except that of *status constructus*, since the relative pronoun must always be followed by the relative clause.

There are, however, frequent cases in which a clear distinction between both constructions cannot be drawn. In those instances, an attempt at differentiation would either be of no real syntactical interest or should be based on textual interpretation.

In modern Arabic there are no further definite characteristics on which to base a more exact differentiation between indirect interrogative and pronominal relative constructions than previously. On the contrary, there seem to be greater points of contact between both, increased by the greater use that Arabic makes today of the indirect constructions.

The structural difference between the two only appears in instances when the resumptive personal pronoun fulfills the function of a genitive within the clause, since, in such instances, it must be used in the relative construction but not, generally, in the interrogative.

Compare, for example, the following relative constructions:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ
He would ask him whatever he wanted.
Hus. app. I, 102, 12

سَلْ عَمَّا شِئْتَ
Ask for what[ever] you want. Hak. ahl. 13, 11

19. The fact that both—the relative pronouns and the relative adjectives—follow the same patterns in the use of the resumptive personal pronoun can be explained as a case of analogy. Compare, e.g., with indirect questions, Vol. III, p.

and also the following:

وَقَفَ النِّسَاءُ فِي الْمَقَاصِيرِ يَنْظُرْنَ
مَاذَا جَرَى
The women stood up in
their loges to see what
was taking place.
Manf. sha'. 37,10

with the indirect interrogatives:

سَأَلَهَا عَمَّا عِنْدَهَا
He asked her what she had
with her.
Manf. sha'. 23,9

أَنَّهُ لَمْ يَفْهَمْ لِمَاذَا صَدَّقَ وَعْدَ
أَبِيهِ فِي هَذِهِ السَّنَةِ
that he did not understand
why he believed his father's
promise that year.
Hus. ayy. I,138,12

إِلَى أَنْ يَتَشَاوَرَ مَعَ خُلَصَائِهِ مَاذَا
يَصْنَعُ
to consult with his as-
sociates about what should
be done. Hai. sir. 360,8

وَهُوَ لَا يَدْرِي مَاذَا يَقُولُ
without knowing what to
say. Manf. mag. 29,16

أَتَدْرِينَ مَاذَا أَصْنَعُ؟
Do you know what I'll do?
Raf. wah. I,92,10

أَدْرَكَ مَحْبُوبٌ فِي الْحَالِ عَمَّ
يَتَسَاءَلُ صَاحِبَهُ
Mahbub understood right
away what his friend
was asking about.
Mah. qah. 51,21

لَا نَدْرِي بِمَ نَجِيبُ
We don't know what to
answer. Hai. sir. 360,23

لَيْتَ شِعْرِي مَاذَا تُرِيدُ أَنْ
تَقُولَ لِي؟
I wish I knew what she
wants to tell me.
Manf. sha'. 71,4

كَانَتْ تَسْأَلُ نَفْسَهَا أَلْفَ مَرَّةٍ فِي
كُلِّ يَوْمٍ بَعْنَ تَنْزِلِ النَّارِلَةِ مِنْ
أَبْنَائِهَا وَمَنَاتِهَا
She asked herself a
thousand times each day
who among her children
would be stricken.
Hus. ayy. I,127,8

Only in the last given example is there a structural difference between indirect interrogatives and

pronominal relative sentences, since this construction as a relative clause would be:

مَنْ تَنْزِلُ بِهِ النَّارِلَةُ مِنْ أَبْنَائِهَا
وَمَنَاتِهَا
whoever among her children
was stricken.

From the semantic point of view, we frequently find a difference based on the logic of a question that is addressed to a third person asking for specific information; the relative construction, on the other hand, has an indefinite meaning.

Thus, e.g., in the first of the examples mentioned above under relative construction:

يَطْلُبُ إِلَيْهِ مَا يَرِيدُهُ
He (the boy) would ask
him (the jinn) what(ever)
he (the boy) wanted.

understood as an interrogative construction would have a different meaning: "He (the boy) would ask him (the jinn) what he (the jinn) wanted," and on the other hand:

لَمْ يَدْرِ أُمُّ حَمِيدَةَ مَاذَا تَقُولُ
Umm Hamida did not know
what to say.
Mah. zuq. 176,17

understood as a relative construction would be: "Umm Hamida did not know what she was saying."

§ 233 مَنْ

A مَنْ is used referring to persons; its meaning usually is general and indefinite, "who," "whoever":

أَنَّهُ يَأْخُذُ مِنْ يَمِينِهِ نِصْفَ مَرْتَبِهِ
that he takes half of his
salary from whomever he
helps. Mah. qah. 85,3

قَالَ ذَلِكَ بِصَوْتٍ مَنْ يَخَاطَبُ
نَفْسَهُ
He said that with the
voice of one who is
talking to himself.
Nu'. liq. 12,9

مَنْ يُرِيدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا
Whoever wishes him evil
is our enemy.
Gibr. I, 198, 6

مَنْ عَرَفْتُ مِنْهُمْ وَمَنْ لَمْ أَعْرِفْ
whomever I knew of them
and whomever I did not.
Hai. sir. 19, 14

قَالَ الْمُعَلِّمُ كَمَنْ نَقَدَ صَبْرَهُ —
The teacher said as one
who has exhausted his
patience....
Mah. zuq. 64, 7

مَنْ مَاتَ سَوْفَ يُبْعَثُ
Whoever dies will be
resurrected.
Hak. ahl. 52, 6

مَنْ لَا يَرَى الْآحْزَانَ لَا يَرَى الْقَرْحَ
Whoever does not see
sorrow does not see
joy. Gibr. II, 122, 13

لَأَنَّ مَنْ يُسَاعِدُ الشَّرِيرَ يَكُونُ شَرِيرًا
for he who assists evil-
doers is himself evil.
Gibr. I, 180, 18

مَنْ يَعْتَرِضُكُمْ يَكُونُ شَرِيكًا لَهُمَا
بِالْجَرِيمَةِ
The one who stands in
your way is their partner
in evil. Gibr. I, 199, 10

It may also have a concrete meaning, which is usually
defined as "this," "these who":

سَائِرُ مَنْ فِي الْقَرْيَةِ
the rest of those who
were in the village.
Tai. (Br.) 124, 1

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟
Who was the first one
to recite verses?
Djir. tar. I, 72, 24

كَانَ الشَّابُّ يَمُنُّ بِحُبِّهِ الْكُتُبَ
حُبًّا بِالْغَا
The young man belonged
to those who have a
great love of books.
Mah. qah. 11, 18

but may also be found with a restricted indefinite
meaning, "someone," "something":

بَعَثَ مَنْ يَبْحَثُ عَنْهُ
He sent someone to look
for him. Hai. sir. 112, 22

It may also refer to animals or inanimate objects,
but only when they are in some way personified:

فَهَذِهِ الصَّابِرُ وَفِي مَقَدِّمَتِهَا
الْقُرْآنُ هِيَ أَوَّلُ مَنْ تَحَدَّثَ عَنْ
حَيَاةِ النَّبِيِّ الْعَرَبِيِّ
for these sources, with
the Koran foremost, are
the first that tell of
the life of the Arab
Prophet.
Hai. sir. 29, 1

B مَنْ usually takes the gender of the noun to
which it refers:

مِنْهُمْ مَنْ تَبَقَّى عَلَى دِينِهَا
Of them, some kept their
religion. Amin duh. I, 341, 3

إِنَّ الْأَمِيرَةَ مَسِيحِيَّةً كَمَنْ تَحَمَّلَ
أَسْمَهَا
The princess is Christian,
as was [the other one] who
had her name.
Hak. ahl. 85, 15

يَا مَنْ تَبَيَّنَهَا النَّفْسُ!
Oh you, whom the soul
announces!
Gibr. I, 70, 6

مَنْ is singular and any agreement with the pro-
noun may be in the singular, regardless of the number
of persons involved:

صَبَّوْا اللَّبَنَ مِنَ الْقَرَبِ لِمَنْ أَرَادَ
They poured milk from
waterskins for those
who wanted it.
Raih. mul. 49, 2

كَانَتْ عِدَّةُ مَنْ خَرَجَ مَعَ مُحَمَّدٍ
إِلَى هَذِهِ الْغَزْوَةِ خَمْسَةً وَثَلَاثًا
رَجُلًا
The number of people who
accompanied Mohammed on
this raid was 350.
Hai. sir. 258, 2

إِنَّهُمْ أَوَّلُ مَنْ بَعَثَ فِي عِلَاجِ
الْأَمْرَاضِ
that they were the first
ones to investigate the
treatment of diseases.
Djir. tar. I, 197, 3

قَلَّ مِنَ الشُّعَرَاءِ مَنْ لَمْ يَحْرِكْ
قَلْبَهُ الْغُبُّ
Few are the poets whose
hearts are not inspired
by love.
Djir. tar. I, 156, 2

مِنَ الْمُشْرِكِينَ مَنْ آلِهَ الْكَوَاكِبِ
Among the idolators are
those who deify the stars.
Amin duh. III, 1, 18

but its verbal or nominal predicate may also agree
in number with the logical idea:

فَرَّ مَنْ جَاءُوا لِنَصْرَتِهِمْ
Those who had come to
help them, fled.
Hai. sir. 353, 4

وَلَمْ يَدْرِكْ كَثِيرٌ مِمَّنْ أَسْلَمُوا
مَعْنَاهُ
Nor did many of the
converted understand
its meaning.
Hai. sir. 197, 8

إِنْضَمَّ إِلَيْهِمْ مَنْ لَا يَخَافُونَ اللَّهَ
Whoever had no fear of
God joined them.
Amin duh. III, 6, 21

يَا وَيْحَ مَنْ رَبِيعُهُمْ شِتَاءٌ
Woe to those whose springs
are winters!
Nu'. liq. 28, 4

أَتْنَا أَوَّلَ مَنْ دَعَا أُمَرَاءَ الْعَرَبِ
إِلَى اجْتِمَاعٍ
that we are the first ones
who have summoned the Arab
princes to unite.
Raih. mul. 43, 21

C When the relative pronoun has the function of
subject it can be given a numerical determination
with the personal pronoun of the third person in ap-
position to it. This pronoun actually has a resump-
tive function (see Vol. II, § 178 and also compare
with Vol. III, p. 182f.):

لِمَ لَا أَلْفَتَ النَّظَرَ إِلَيَّ وَإِلَى غَيْرِي
مَنْ هُمْ فِي مِثْلِ ظُرُوفِي؟
Why not attract attention
to me and to others in
the same circumstances?
Kam. (Zy.) 4, 32

§ 234 ك

A ك is used referring to inanimate objects and,
as مَنْ, it is usually indefinite:

لَا يَنْظُرُ إِلَى مَا وَآءِ الْأَشْيَاءِ
not looking at what is
beyond the [superficial].
Gibr. I, 108, 4

سَلْ عَمَّا شِئْتَ
Ask about whatever you
wish. Hak. ahl. 13, 11

أَتَهُمْ يَوْمَ مَا لَا يَرَوْنَ
that they could see what
he did not.
Hus. ayy. I, 18, 9

تَحَلَّلَ لِخَاطِرِي مَا يُكَابِدُهُ
الْأَسَاتِيدَةُ مِنَ الْعَنَاءِ
To my mind came the ef-
forts which the learned
have to undergo.
Maz. (Zy.) 1, 2

but it also can be used referring to concrete objects:

هُمْ آمَنُوا بِاللَّهِ وَمَا جَاءَ بِهِ رَسُولُهُ
They believed in God and
in what His Apostle
brought.
Amin duh. III, 15, 11

حَمَلَنِي عَلَى مَعْرِفَتِهِ مَا حَمَلَكَ عَلَى
قَبُولِ هَذَا الزَّوْجِ
The same thing which let
you accept such a mar-
riage brought about my
meeting with him.
Mah. qah. 158, 2

أَخْرَجْتُ لَهُ كُلَّ مَا مَعِيَ
I offered him all I had
with me. Hak. ahl. 35, 3

It may refer not only to the identification of
inanimate things but also to their qualities or
states of being and, with the same meaning, to per-
sons as well:

وَمَا يَدْرِيكَ مَا يُؤَنِّسُ بَنَ مَتَّى؟
and how did you know what
Jona, the son of Mata
was? Hai. sir. 187, 18

قَلِيلٌ مَا هُمْ
They were few.
Amin duh. I, 101, 11;
Hus. ayy. II, 76, 17

Otherwise, مَا may refer to persons only when modified by a prepositional phrase with مِنْ (see Vol. III, p. 179f.).

B مَا is also masculine and thus may take a masculine agreement even when referring to a feminine noun:

هِيَ مَا سَتَتَكَلَّمُ فِيهِ الْآنَ
That is something we shall
now talk about.
Amin duh. I, 305, 6

مِنْهَا مَا يَبِيَّأُ فِيهِ طَعَامُ الْفُقَرَاءِ
وَالْبَائِسِينَ
Among them there were some
[shops] in which the food
of the poor was prepared.
Hus. ayy. II, 11, 1

مِنْ هَذِهِ الْحَوَانِيتِ مَا كَانَتْ تُدَارُ
فِيهِ تِجَارَةٌ هَادِئَةٌ
Among those shops there
were some in which a
[certain kind of] trade
was quietly conducted.
Hus. ayy. II, 11, 10

When the relative pronoun functions as the subject, it can be given a feminine gender with the personal pronoun of the third person feminine singular in apposition to it. This pronoun actually has a resumptive function (see more examples below, Vol. III, p. 182f.):

مِنْهَا مَا هِيَ قَرِيبَةٌ مِنَ السَّوَاهِلِ
Some of them are close
to the seashore.
Raih. mul. 221, 5

C مَا, as the interrogative pronoun, may also be followed by the demonstrative particle نَآ :

وَقَفَّ النِّسَاءُ فِي الْمَقَاصِيرِ
يَنْظُرْنَ مَاذَا جَرَى
The women stood up in
their loges to see what
was taking place.
Manf. sha'. 37, 10

§ 235 مَنْ / مَا — مَنْ

A Since the relative pronouns express an indefinite idea, basically making only a distinction in species — "who," "whoever" and "what," "whatever" — without the determination that could be given by an antecedent, Arabic frequently introduces a closer specification of the relative pronouns by the use of a prepositional phrase with مِنْ.²⁰

Hence, without actually changing the structure of the pronominal relative clause, Arabic secures for it a specific and concrete meaning equivalent to that of the adjectival relative clause. In fact, it is generally translated into English using an adjectival relative construction, for English has no equivalent of this expression.

As to the nature of the prepositional determination, it usually introduces a partitive specification with the preposition thus governing a plural or a collective noun.

مِنْ, however, may also introduce a specifying determination and therefore be followed by a singular noun (see the following paragraphs) and even by a noun clause (immediately below):

أَنْ أَحَدَكَ بِمَا يَذْكُرُ الصَّبِيَّ
مِنْ أَنْ الْأَيَّامَ الَّتِي كَانَتْ تَسْبِقُ
أَيَّامَ شَمِّ التَّسِيمِ كَانَتْ أَيَّامًا
غَرِيبَةً
to tell you of what the
boy remembers about the
fact that the days which
preceded those of *shamm*
an-nasim were strange.
Hus. ayy. I, 109, 15

B The prepositional phrase is usually placed at the end of the relative clause:

مَا يَكَابِدُهُ الْأَسَاتِذَةُ مِنَ الْعَنَاءِ
the efforts the learned
have to undergo.
Maz. (Zy.) 1, 2

20. مَنْ governing a plural noun does not change the possibility of مَنْ being used to agree in the singular, not even in those cases in which the prepositional phrase precedes the relative clause:

مِنْهُمْ مَنْ كَانَ يَعْطِفُ عَلَى هَذِهِ
الْحَوَانِيتِ فَيَشْتَرِي مِنْهَا —
Some of them were fond of those
shops and bought from them....
Hus. ayy. II, 11, 4

- إِنَّهُ يَسْمَعُنِي مَا لَا أَحِبُّ مِنَ الْكَلَامِ He lets me hear words I do not like.
Hak. sul. 55,14
- يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ صَدَاقَةٍ He knows the friendship existing between them and me. Nu'. liq. 16,1
- هَذَا كُلُّ مَا بِالْكَتَابِ مِنْ أَدَوَاتٍ This was all the furniture there was in the school.
Amin (Br.) 85,21
- كُلُّ مَا فِي كَلِمَةِ جَسَدٍ وَكُلُّ مَا فِي كَلِمَةِ مَادَّةٍ مِنْ مَعْنَى all the meaning [contained] in the word "body" and in the word "material."
Hak. sheh. 112,3
- هُوَ سَلَاحُهَا الْأَوَّلُ فِيمَا يَشْجُرُ بَيْنَهَا وَبَيْنَ الْجَارَاتِ مِنْ نَزَاعٍ It was her most important weapon in the dispute which broke out between her and her neighbors.
Mah. zuq. 22,6
- لَا يَعْدَمُ مَا يَعِيشُ عَلَيْهِ مِنْ خُبْزٍ He won't lack bread to live on.
Sak. (Zy.) 13,15
- تَرَجَمُوا عَنِ الْفَرَسِ أَشْيَاءَ كَثِيرَةً مِنْهَا مَا ذَكَرْنَا قَبْلُ مِنْ كَلِيلَةٍ وَدِسْنَةٍ وَالْيَتِيمَةِ They translated many things from the Persian; among them are the above-mentioned *Calila and Dimna* and *al-Yatima*....
Amin duh. I, 187,7
- هَلْ لِي وَجُودٌ حَقِيقِي خَارِجَ مَا يَحْتَوِي جَسَدِي مِنْ زَمَانٍ وَمَكَانٍ؟ Do I have a real existence besides the time and place which embrace my body?
Hak. sheh. 149,5
- مِنْ مَوْطَعِي الدَّارِ كِبَارًا وَصِغَارًا مَنْ عَرَفْتُ مِنْهُمْ وَمَنْ لَمْ أَعْرِفْ from the employees of the library of high and low status, those whom I knew and those whom I did not.
Hai. sir. 19,14

C The prepositional phrase may also be placed within the relative clause as a parenthetical expression:

- هِيَ لَا تَعْرِفُ مِنْ كُلِّ مَا يَدُورُ حَوْلَ أَسْمِهَا مِنْ حَدِيثٍ شَتِيًّا She was not aware of any of the rumors which circulated concerning her.
Hai. sir. 359,5
- هُوَ لَمَّاحٌ فَقِيرٌ أَسَدَى إِلَيَّ فِيمَا نَضَى مِنَ الْأَيَّامِ صَنِيعَةً He is a poor sailor who rendered me some service in the past.
Manf. mag. 100,5
- D The prepositional phrase may even precede the relative clause:
- تَرَكْتُ بَدْرَ بَيْكَةِ مِنْ عَمِيقِ الْأَثَرِ مَا رَأَيْتُ Badr left in Mecca the deep influence that you have seen.
Hai. sir. 277,5
- يَدْخُلُونَ مِنَ الْأَمْكِنَةِ مَا يَشَاءُونَ They entered any place they wanted to.
Manf. sha'. 20,2
- أَلَمْ يَنْفَسِ مِنَ الْوَجْدِ بِهَا مَا لَمْ أَسْتَطِعْ مَعَهُ صَبْرًا I felt a passion for her which I could stand no longer.
Manf. (Zy.) 30,22
- مِنْ الْمُعْتَزِلَةِ مَنْ قَالَ — Some *mu'tazilites* say....
Amin duh. III, 32,19
- مِنْ الْمُتَكَلِّمِينَ مَنْ قَالَ — Some theologians say....
Amin duh. III, 32,14
- Note the following:
- يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ فِي مِثْلِ سِنَتِهِ doing the same as all others of his age.
Hai. sir. 115,18
- Note also the following paronomastic expressions (see also Vol. III, p. 209f.):
- وَقَفْتُ فِي مِثْلِ الدَّهْشَةِ مَا بِي I stood there perplexed and excited.
Nu'. liq. 69,6
- وَمَعَهُمْ مَا مَعَهُمْ مِنَ السَّبْيِ وَالْفَنَائِمِ with the prisoners and booty they brought with them. Hai. sir. 355,19

E However, the ones in which the expressions *مِنْ* / *مَا* ... etc. represent a nominal sentence, should be carefully distinguished from the preceding cases:

*مِنْ هَؤُلَاءِ مَنْ جَاءُوا فِي الْعَصْرِ
الَّتِي يَسْمُونَهَا عَصْرَ الْعِلْمِ وَالْبَحْثِ*

Among those are some who belong to an era which they call the age of knowledge and research.
Hai. sir. 11,17

*مِنْ هَذِهِ الْحَوَانِيتِ مَا كَانَتْ تَدَارُ
فِيهِ تِجَارَةٌ هَادِئَةٌ —*

Among those shops there were some in which a [certain kind of] trade was quietly conducted....
Hus. ayy. II,11,10

*حَتَّى إِذَا فَرَغَ مِنْ هَذَا كَلَّمَ جُلَسَ
لِلنَّاسِ وَهُمْ يَتَقَاطَرُونَ عَلَيْهِ مِنْهُمْ
مَنْ يَقِيلُ يَدَهُ وَيَنْصَرِفُ خَاشِعًا
وَمِنْهُمْ مَنْ يَتَحَدَّثُ إِلَيْهِ لَحْظَةً أَوْ
لَحْظَاتٍ وَمِنْهُمْ مَنْ يَسْأَلُهُ حَاجَتَهُ*

When he finished all this he would sit down with the crowds coming to him; some kissed his hand and humbly left, others talked to him for a moment or so, and others asked him about some need [of theirs].
Hus. ayy. I,90,11

*مِنْ هَذِهِ الْأَسْوَاقِ مَا يَنْعَقِدُ كُلَّ
أُسْبُوعٍ*

Among those markets were some that convened every week. Djir. tar. I,193,23

F The presence of the prepositional phrase with *مَا*, makes possible the use of this pronoun referring to persons as equivalent to *مَنْ*:

*وَمَعَهُمْ مَا مَعَهُمْ مِنَ السَّبْيِ
وَالْغَنَائِمِ*

with the prisoners and booty they brought with them. Hai. sir. 355,19

§ 236 THE RESUMPTIVE PERSONAL PRONOUN

مَا and *مَنْ* as relative pronouns can be considered as belonging structurally to the main clause; hence, the presence of a resumptive personal pronoun. Its

use, however, is still conditioned to the fact that *مَنْ* and *مَا* have not clearly developed a structural distinction between their function as interrogative and as relative pronouns.

A Thus, the resumptive pronoun is generally omitted when it functions as subject:

*عَلِمَ وَالِدَا يَوْحَنَّا بِمَا جَرَى
لِوَحِيدِهِمَا*

John's parents learned what had happened to their only son.
Gibr. I,97,3

*حَمَلَنِي عَلَى مَعْرِفَتِهِ مَا حَمَلَكَ عَلَى
قَبُولِ هَذَا الزَّوْجِ*

The same thing which let you accept such a marriage brought about my meeting with him.
Mah. qah. 158,2

*سَأَلَهُ أَنْ يَبْعَثَ إِلَيْهِمْ مِنَ الرُّومِ
مَنْ يَكُونُ لَهُ مَلِكُ الْيَمَنِ*

He asked him to send somebody to them to become king in Yemen.
Hai. sir. 76,10

وَيَنْبِئُ بِمَا كَانَ وَمَا سَيَكُونُ

and sees the past and prophesies the future.
Hus. ayy. I,98,9

قَدْ تَرَكْتُهُ وَكُلَّ مَنْ فِيهِ

I have abandoned it and all who are there.
Gibr. I,145,15

Its use either lends an emphatic effect or is designed to give the relative pronoun a specification in gender or number:

*لِمَ لَا أَلْفِتُ النَّظَرَ إِلَيَّ وَإِلَى
غَيْرِي مِمَّنْ هُمْ فِي مِثْلِ ظُرُوفِي؟*

Why not attract attention to me and to others in the same circumstances?
Kam. (Zy.) 4,32

*أَسْتَحْلِفُكَ بِكُلِّ مَا هُوَ عَزِيزٌ لَدَيْكَ
فِي هَذِهِ الْحَيَاةِ*

I entreat you by everything that is dear to you in this life.
Gibr. I,142,10

يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ
 فِي مِثْلِ سِتِّهِ doing the same as all
 others of his age.
 Hai. sir. 115,18

B The resumptive pronoun in the function of an accusative is usually expressed:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ He would ask him what-
 ever he wanted.
 Hus. ayy. I,102,12

كَمَنْ أَعْيَاهُ التَّعَبُ like one whom fatigue
 oppresses.
 Nu'. liq. 23,4

قَدْ قَالَ لَكَ الْيَوْمَ مَا قُلْتَهُ أَنَا
 مِّنْذُ سِنِينَ He told you today what
 I have been saying for
 years. Gibr. I,98,1

أَيُّدِقُ فِيهَا يُسَمُّونَهُ الشَّرَفُ؟ Did he believe in what
 people call honor?
 Mah. qah. 107,11

ثُمَّ لَمْ يَجِدْ مَا يَقُولُهُ Then he could not find
 a word to say.
 Mah. qah. 63,19

but it is also very frequently omitted:

لَا يَخَافُهُمْ شَيْءٌ فِي صِدْقِهِ مَا
 تَرَوِي وَتَقُولُ They will not suspect the
 authenticity of whatever
 you say.
 Din (Zy.) 3,14

سَمِعْنَا مَا قُلْتَ We heard what you said.
 Hai. sir. 204,15

أَنَّهُمْ يَرَوْنَ مَا لَا يَرَى that they could see what
 he did not.
 Hus. ayy. I,18,9

أَدْرَكْتُ مَا تَعْنِي وَمَا تُرِيدُ I know what you mean and
 what you want.
 Hak. ahl. 35,9

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ الْمُحْتَمِلُ It was more than anyone
 could endure.
 Manf. mag. 34,16

كَانَ آخِرُ مَا سَمِعْتُ نِدَاءَ
 الْمُؤَذِّنِ The last thing I heard
 was the voice of the
 muezzin. Nu'. (Zy.) 33,54

أَوَّلُ مَا نَجَلَوْهُنَا أَنْ — The first thing we should
 make plain here is that....
 Musa adab. 37,8

C The resumptive pronoun in a genitive function is, as a rule, always expressed, even in the cases in which the same preposition governs the relative pronoun:

كَانَتْ قَدْ أَعَدَّتْ لَهُ مَا لَا يَدُّ مِنْهُ
 فِي مِثْلِ هَذَا الْوَقْتِ She had already prepared
 for him what was unavoidable
 on such occasions.
 Hus. ayy. I,35,8

شَكَاَ إِلَيْهِ مَا هُمْ فِيهِ He complained to him about
 the situation in which
 they found themselves.
 Hai. sir. 76,9

كَانَ الْأَعْرَجُ يَعْرِفُ مَا يَجِبُ عَلَيْهِ
 فِي مِثْلِ هَذَا الْوَقْتِ The lame boy knew what
 was necessary to know in
 such a situation.
 'Aww. (Br.) 11,21

ظَلَّ نِيَمًا هُوَ فِيهِ He remained as he was.
 Hai. sir. 127,16

إِنَّا نَطَالِبُ الْأَدِيبَ فِي أَثَابِنَا
 بِمَا كُنَّا نَطَالِبُ الْكَاهِنَ أَوْ الْإِمَامَ
 فِي الْقُرُونِ الْمَاضِيَةِ We demand from the writer
 of our times what we did
 from the priest or the
 imam in past centuries.
 Musa adab. 10,1

The resumptive pronoun in the function of a genitive may be omitted only when it is a genitive governed by a preposition. When the relative pronoun is already governed by the same preposition, the prepositional phrase is frequently lacking (see Vol. II, § 120):

أَمَرَ بِمَا أَمَرَ He prescribed something.
 Hus. ayy. I,130,12

إِفْعَلْ مَا تُؤْمَرُ
Do what you have been
ordered [to do].
Hai. sir. 88,9

هُوَ يَتَمَنَّى أَنْ تَدَوَّمَ الْحَالُ عَلَى
مَا هِيَ
He wished things would
stay as they were.
'Aww. (Br.) 12,17

Note the following:

لِأَنَّ الْقِصَّةَ تَحْتَاجُ أَوَّلَ مَا تَحْتَاجُ
إِلَى شَخْصِيَّةٍ
for a novel needs person-
ality first of all.
Musa adab. 182,2

D As with the adjectival relative constructions,
the resumptive pronoun may appear in a clause sub-
ordinated to the relative clause:

هَذَا كُلُّ مَا أَقْدِرُ أَنْ أَقُولَهُ
This is all I can say.
Gibr. I,111,5

مَا سَبَقَ أَنْ عَلِمْتَهُ مِنْ —
What I had previously
learned from....
Hak. yaum. 94,6

يَفْكُرُ فِيمَا عَسَى أَنْ يَقُولَهُ لِلْبَيْكِ
thinking of what he could
say to the Bey.
Mah. qah. 62,3

تَقَلَّبْتُ فِيمَا شَاءَ اللَّهُ أَنْ أَتَقَلَّبَ
فِيهِ مِنْ شُؤْنِ الْحَيَاةِ
I went through all the
vicissitudes of life
which God desired for
me. Hus. (Br.) 105,17

§ 237 FUNCTION OF THE PRONOMINAL RELATIVE CLAUSE

As we have already stated in the introduction
above, a pronominal relative clause may fulfill within
the compound any of the functions in which a pronoun
can be found; that is to say, all those of a sub-
stantive, with the only exception being that of the
noun in the construct state (see Vol. II, § 72).
Thus, for example,

A Nominative:

قَلَّ مَنْ لَا يَعْرِفُهُ. قَلَّ مَنْ يَعْرِفُهُ
Few do not know him. Few
do know him.
Raih. mul. 186,3

مَنْ لَا يَرَى الْآحْزَانَ لَا يَرَى
الْفَرْحَ
Whoever does not see sor-
row does not see joy.
Gibr. II,122,13

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟
Who was the first one to
recite verses?
Djir. tar. I,17,20

(Also see Vol. III, p. 211f.)
(Refer to Vol. III, p. 192 for special formular ex-
pressions with مَا in the function of a subject.)

B Accusative:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ
He would ask him whatever
he wanted.
Hus. ayy. I,102,12

بَعَثَ مَنْ يَبْحَثُ عَنْهُ
He sent someone to look
for him.
Hai. sir. 112,22

أَتَهُمْ يَرَوْنَ مَا لَا يَرَوْنَ
that they could see what
he could not.
Hus. ayy. I,18,9

قَدْ كَانَ يَرُوقُهُ أَنْ يَسْمَعَ وَمَا أَكْثَرَ
مَا كَانَ يَسْمَعُ وَمَا أَغْرَبَ مَا كَانَ
يَسْمَعُ
It delighted him to lis-
ten, and how many and
how strange were the
things he listened to!
Hus. ayy. II,24,4

C Genitive after a noun:

دَعَا قَوْمَهُ إِلَى مِثْلِ مَا دَعَاهُمْ
إِلَيْهِ قَصِي جَدُّهُ
He summoned his people
as his grandfather,
Qusay, had.
Hai. sir. 97,4

إِذَا دَعَا الْعَرَبَ إِلَى مِثْلِ مَا دَعَا
إِلَيْهِ قَوْمَهُ ف—
When he preached to the
Arabs what he had to his
people....
Hai. sir. 91,4

كُلُّ مَا فِي كَلِمَةِ جَسَدٍ وَكُلُّ مَا فِي
كَلِمَةِ مَادَّةٍ مِنْ مَعْنَى

All the meaning [contained]
in the word "body" and in
the word "material."
Hak. sheh. 112,3

أَخْرَجْتُ لَهُ كُلَّ مَا مَعِيَ

I offered him all I had
with me. Hak. ahl. 35,3

أَوَّلَ مَا نَجَلُّوهُنَا أَنْ —

The first thing we should
make plain here is that....
Musa adab. 37,8

كَانَ أَوَّلَ مَا بَلَغَهُ بَعْدَ شَهْرَيْنِ
مِنْ أَحَدٍ أَنْ —

The first news that reached
him two months after Uhud
was that....
Hai. sir. 303,19

وَلَتَكُونَنَّ هَذِهِ التِّلَاوَةُ أَوَّلَ مَا
تَأْتِي بِهِ حِينَ —

and this recitation would
be the first thing he
would do when....
Hus. ayy. I,46,11

أَجْمَلَ مَا فِيهِ عَيْنَانِ سَوْدَاوَانِ

The most striking [feature]
were his two black eyes.
Mah. qah. 12,3

أَشَدُّ مَا اسْتَطَاعُوا أَنْ يَأْخُذُوهُ
عَلَيَّ أَنْ —

The worst thing they can
blame on me is that....
Hai. sir. 45,17

كَانَ يَسْتَوْعِبُ أَكْثَرَ مَا يَسْتَطِيعُ

He included as much as
he could.
Musa (Zy.) 29,6

تَحَرَّكَتْ نَفْسَاهُمَا رَحْمَةً لَهُ وَإِشْفَاقًا
مِنْ سُوءِ مَا لَقِيَ

Their spirits were moved
with pity and compassion
for him because of the
misfortune which had over-
whelmed him. Hai. sir. 187,14

قَدَرًا مَا تَسْمَحُ بِهِ قُوَّتِي وَمَوَاهِبِي

as much as [in the measure
of that which] my strength
and my talents grant me.
Manf. sha'. 122,16

إِنَّكَ لَا تَسْتَطِيعُ أَنْ تَدْرِكَ مِقْدَارَ
مَا أَجِدُ مِنَ اللَّذَّةِ وَالْغَبْطَةِ فِي
نَفْسِي عِنْدَ مَا —

you could not understand
how much pleasure and
happiness I experienced
when....
Manf. sha'. 123,11

(Also see Vol. III, p. 218ff.)

D Genitive after a preposition:

يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ
فِي مِثْلِ سِنِّهِ

doing the same as all
others of his age.
Hai. sir. 115,18

ظَلَّ فِيمَا هُوَ فِيهِ

He remained as he was.
Hai. sir. 127,16

لَا يَسْتَطِيعُونَ أَنْ يَطِيرُوا إِلَى مَا
رَاءَ الْغُيُومِ —

They cannot fly toward
what is beyond the
clouds....
Gibr. II,51,9

Note the following:

وَلَمْ يَكُنْ يَسْمِي الْأَرَاةَ أَمْرًا وَلَا
سَيِّدَةً وَلَا أَنْثَى وَلَا شَيْئًا مِمَّا
تَعُودُ النَّاسُ أَنْ يَسْمُوهَا

He would not call a woman,
woman or lady or female
or anything that man
customarily calls her.
Hus. ayy. II,57,12

إِتِّجَاهُهَا نَعَوَ الْيَمِينَ لَمْ يَكُنْ
مِمَّا يَرْدُ بِالْبَالِ

Their departure for Yemen
went unnoticed.
Hai. sir. 211,5

Modern Arabic very frequently uses a pronominal relative clause governed by a preposition to express temporal or local ideas for which English prefers the use of an adverb or an adverbial phrase.

Such expressions do not seem very productive when introducing a verbal sentence; in fact, they are restricted to a short series without great variety either in meaning or in the prepositions involved:

- نَعَمْ إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ فِيهَا
مَضَى
You have, indeed, been good to me in the past.
Manf. mag. 65,14
- هُوَ مَلَّاحٌ فَقِيرٌ أَسَدَى إِلَيَّ فِيهَا
مَضَى مِنْ الْأَيَّامِ صَنِيعَةً
He is a poor sailor who rendered me some service in the past.
Manf. mag. 100,5
- كَانَتْ مَعِيَ أَمْسٍ فِيهَا أَذْكَرُ ذَرَاهِمُ
مِنْ الْفِضَّةِ
Yesterday, as I recall, I had some silver coins.
Hak. ahl. 24,2
- هِيَ فِيهَا يَقُولُونَ لَا تَتَفَكَّرْ فِي
هَرَوَلَتِهَا
She, it is said, did not slow down in her pace.
Hai. sir. 89,8

In the instances in which the relative clause is nominal, the relative pronoun **مَا** functions as the subject and is thus followed only by the nominal predicate. The nominal predicate is, in most cases, a prepositional phrase or an adverb:

- لَا تَصْبِرُ عَلَى مَا دُونَ الْحَرِيَّةِ كَامِلَةً
لِلْفَرْدِ وَلِلْأُسْرَةِ وَلِلْقَبِيلَةِ كُلِّهَا
They are not satisfied with less than complete freedom for the individual, the family, and the whole tribe. Hai. sir. 79,3
- قَدْ كَانَ بِلَادَ الْعَرَبِ فِيهَا سِوَى
الْيَمَنِ مَجْهُولَةً بِالْفِعْلِ مِنْ أَهْلِ
تِلْكَ الْعَصْرِ الْقَدِيمَةِ
Arabia, with the exception of Yemen, was in reality unknown to the people of that ancient period.
Hai. sir. 72,7
- قَدْ اختلفوا فِيهَا بَيْنَهُمْ أَيْنَ يَدْفَنُ
They were in disagreement as to where he should be buried. Hai. sir. 510,24
- مِنْ الصَّبَاحِ حَتَّى مَا بَعْدَ الْعِشَاءِ
From morning until night. Mah. qah. 37,22
- رُبَّمَا لَا يَقَعُ شَيْءٌ مِنْ ذَلِكَ
فِيهَا بَعْدَ
Perhaps none of this will happen later.
Manf. mag. 3,17
- نَظَرَ مُحْجُوبٌ فِيهَا حَوْلَهُ
Mahjub looked around.
Mah. qah. 118,15

- كَانَ الْأَوْرَبِيُّونَ وَالْأَمْرِيكِيُّونَ يَتَأَخَّرُونَ
فِي الزَّوْاجِ إِلَى مَا بَعْدَ الثَّلَاثِينَ
Europeans and Americans postponed marriage until they were over thirty.
Musa adab. 84,16
- الْجِبَالُ الْجَرْدَاءُ فِيهَا حَوْلَ مَكَّةَ
The desolate mountains around Mecca.
Hai. sir. 115,9
- مَا أَجْمَلَ أَنْ تَضِيَ الْحَيَاةُ كُلُّهَا
مَا بَيْنَ بَرْوكْسَلْ وَبَارِيْسْ وَفِيْنَا²¹
How nice it would be to spend one's entire life between Brussels, Paris, and Vienna!
Mah. qah. 72,19
- التَّغَتْ فِيهَا حَوْلَهُ²²
He turned around.
Idr. (Br.) 80,20

The nominal predicate may also be an adjective. This construction does not seem to be used very often but is, rather, restricted to idiomatic expressions. Since the earliest development of the language, the adjective seems to have been attracted by the governing function of the preposition and is thus in the genitive case. This attraction, however, cannot be ascertained in modern unvocalized texts:

- فَاتِي سَأَمُوتُ عَمَّا قَلِيلٍ
for I shall die very soon.
Manf. sha'. 272,2
- عَمَّا قَرِيبٍ يَشْتَرِيهَا الْمَوْتُ بِرَاحَةِ
الْقَبْرِ
Very soon Death will buy them for the price of rest in a grave!
Gibr. I, 82,19

21. For more on **مَا بَيْنَ**, see Vol. II, Section 132.

22. The relative character of **مَا (فِيهَا)** can be seen in its acceptance of a specifying prepositional phrase with **مِنْ** (see Vol. II, Section 127):

- لِذَلِكَ — لَمْ تَطْمَعْ بِرِزْقِيَّةٍ وَلَا
طَمَعْتَ فَارِسَ فِيهَا سِوَى الْيَمَنِ
مِنْ بِلَادِ شِبْهِ الْجَزِيرَةِ الَّتِي —
For this reason...neither Byzantium nor Persia coveted any of the Arab Peninsula which...except Yemen.
Hai. sir. 79,10

§ 238 FORMULAR EXPRESSIONS WITH مَا

Of special interest are the following formular expressions:

A مَا خَلَا and مَا عَدَا , "except," are relative clauses in which the relative pronoun functions as the subject of the verbs خَلَا , "to pass," "to be over"; عَدَا , "to exceed," "to transcend." Hence they are followed by an accusative, which is actually the object of the verb:

جَمِيعُ الْأَنْبِيَاءِ مِنْ غَيْرِ الْعَرَبِ مَا
خَلَا أَرْبَعَةً هُودًا وَمَالِحًا وَإِسْمَاعِيلَ
وَمُحَمَّدًا

All the prophets were non-Arabic except four: Hud, Malih, Isma'il, and Mohammed. Amin duh. I, 55, 8

كُلُّ الشَّوْاطِئِ الْإِفْرِيقِيَّةِ يَقُطِنُهَا
سَلِيمُونَ مَا خَلَا الْجَانِبِ الْعَرَبِيِّ
إِلَى الْجَنُوبِ

All the African seacoasts were inhabited by Moslems, with the exception of the Arabic portion to the south. 'Aqq. (Br.II) 139, 20

الطَّايِعُ الْخَاصُّ الَّذِي يُمَيِّزُهَا عَمَّا
عَدَاهَا

the special personality which differentiates it from others. Amin (Br.II) 121, 2

وَجَدَ الْأُسْرَةَ فِي أَنْتَظَارِهِ مَا عَدَا
إِحْسَانًا²³

He found the family, with the exception of Ihsan, expecting him. Mah. qah. 131, 2

مَا may be preceded by the preposition فِي , with the same meaning as above (see Vol. II, § 127):

مِنْ الْبِزَنْطِيِّينَ مَنْ أَوْفَرُوا إِلَى سَلَامٍ
أَخْتِئَارًا مِنْ غَيْرِ أَنْ يَكْلِفُوا أَنْفُسَهُمْ
فِيمَا خَلَا جَانِ دَامَاسِينَ مُؤُونَةً
بِدَرَاسَتِهِ

Some Byzantines, with the only exception of John of Damascus, despised Islam without taking the trouble of studying it. Hai. sir. 10, 6

23. For proper names used as indeclinable in modern Arabic, see Vol. II, p. 27.

فِيمَا خَلَا الْيَمَنَ — فَسَائِرُ بِلَادِ
الْعَرَبِ جِبَالٌ وَ —

And with the exception of Yemen..., the rest of Arabic consists of mountains and.... Hai. sir. 71, 19

لَكِنْ فِيمَا عَدَا ذَلِكَ سَارَتْ الْحَيَاةُ
سَيِّئًا هَوْنًا تَحْتَمَلًا

But except for this, life followed an easy, bearable course. Mah. qah. 78, 11

Other prepositions may also be used according to the particular requirements of the preceding expression or verb:

الطَّايِعُ الْخَاصُّ الَّذِي يُمَيِّزُهَا
عَمَّا عَدَاهَا

the special personality which differentiates it from others. Amin (Br.II) 121, 2

The relative function of مَا can be seen when it takes a specifying prepositional phrase introduced by مِنْ²⁴:

أَمَّا مَا عَدَا ذَلِكَ مِنْ قَوْمِيَّةٍ
وَوَطَنِيَّةٍ وَ —

As for everything else, such as nationalism, patriotism.... Amin (Br.II) 120, 11

وَلَكِنَّهُ كَانَ فِيمَا خَلَا ذَلِكَ مِنْ أَوْقَاتِ
السَّنَةِ خَلَاءً أَوْ يَكَادُ

But except on these occasions during the year, it was completely or almost completely deserted. Hai. sir. 89, 4

The relative pronoun may be omitted. In such instances, according to Arab and Western grammarians, the genitive and the accusative case are permitted.²⁵ In vowelized texts, however, the accusative seem to be preferred:

24. Compare with فِيمَا , above footnote 22 on p. 191.

25. See, e.g., Munjid under خَلَا and Wright, II, p. 342A. This, however, cannot always be ascertained in unvocalized texts.

كَمَا مِنْ شَيْءٍ خَلَا صُورَتَنَا فِي هَذِهِ
الْعُرَاةِ الْعَظِيمَةِ

There is nothing in this huge mirror except our image. Hak. sheh. 151,2

ثُمَّ أَمَرَ بِمَنْ فِي الدَّارِ خَلَا عَمِّ
الْعَبَّاسِ أَنْ —

Then he ordered all who were in the house, with the exception of his Uncle 'Abbas, to....
Hai. sir. 502,8

حَضُّوا مَعَهُ جَمِيعًا خَلَا سَعْدَ بْنَ
وَقَّاسٍ — وَعَتَبَةَ بْنَ —

Everyone went with him except Sa'd ibn Abu Waqqas...and 'Utba ibn....
Hai. sir. 249,13

شِبْهُ جَزِيرَةِ الْعَرَبِ مَجْهُولَةٌ خَلَا
الْيَمَنِ

The Arabian Peninsula was unknown with the exception of Yemen.
Hai. sir. 72,3 (margin)

B — شَتَّانَ مَا بَيْنَ — وَبَيْنَ — is a relative clause in which شَتَّانَ functions as a subject modified by مَا بَيْنَ وَبَيْنَ, which is actually an exclamatory accusative. The expression thus has an emphatic character: "How different they are!" "What a difference between...and....!"

شَتَّانَ مَا بَيْنَ ذَلِكَ وَبَيْنَ إِعْلَانِ
الْحَرْبِ

What a difference between that and a declaration of war! Hai. sir. 246,17

شَتَّانَ مَا بَيْنَ هَذَا وَبَيْنَ نَشَاطِ
رُوحِي قَوِي قَاهِرٍ

How different that is from strong spiritual zeal!
Hai. sir. 41,15

The relative pronoun may be omitted, leaving the expression with the same emphatic meaning:

شَتَّانَ بَيْنَهُمَا وَبَيْنَ الْجَهْدِ الْمُوَحَّدِ

That is very far from a united effort!
Raz. (Br.II) 85,22

(Also see Vol. II, § 131.)

C بِئْسَ مَا — "How wonderful...is!" and بِئْسَ مَا — "How unfortunate...is!" may also modify a relative clause:

بِئْسَ مَا أَهْمُوا! الْهَارِبُونَ مِنْ أَجْسَادِهِمْ!

How fortunate they are, those who can flee their own bodies!
Hak. sheh. 120,4

بِئْسَ مَا أَخْتَرْتَ هَذَا الْوَقْتَ
لِلتَّدخينِ

How unfortunate that you had to choose this time to smoke!
Mah. zuq. 284,13

D مَا لَا سِيَّما is also a relative compound preceded by " لَا of general denial" (see Vol. II, § 108) and the substantive سِيَّما, "equal," "similar"; hence, its meaning "there is nothing like," from which the usual translations of "especially," or "in particular" are derived.

The expression is very frequently coordinated to the preceding statement by the conjunction وَ, and it introduces either a substantive in the nominative case:

اِقْتَدَى بِالرَّسُولِ خَلْفَاؤُهُ الْأَوَّلُونَ
لَا سِيَّما عُمَرُ بْنُ الْخَطَّابِ

The first caliphs emulated the Prophet, especially Omar ibn al-Khattab.
Djir. tar. I, 214,19

كَانَ الْعَرَبُ وَلَا سِيَّما أَهْلُ مَكَّةَ
يَتَتَبَعُونَ أَخْبَارَ هَذِهِ الْحَرْبِ
بِتَلَهُّفٍ وَشَغَفٍ

The Arabs, the people of Mecca in particular, followed the news of the war with interest and concern.
Hai. sir. 3,19

(عَنْ) وَالْأَنْظِمَةِ الْفَاسِدَةِ الْمَسْطِرَةِ
وَلَا سِيَّما نِظَامُ الْإِقْطَاعِ

and from the corrupt systems in power, the feudal in particular.
Razz. (Br.II) 85,14

or a prepositional phrase:

لِأَنَّ كَثْرَةَ الْقَبْرِ وَأَنْتِشَارَهَا وَتَرَاخُمَهَا
تَضِلُّ وَلَا سِيَّما فِي الظَّلامِ

because the countless tombs, so unordered and crowded, make one lose his way, especially at night. Maz. (Zy.) 10,8

فِي كَثِيرٍ مِنَ الْوَقْتِ وَلَا سِيَّما
فِي الشِّتَاءِ

most of the time, especially in winter.
Hus. ayy. II, 94,10

It may also introduce a complete sentence:

الشَّيْخُ خَزَعَلَ مِنْ أُمَرَاءِ الْعَرَبِ
الْمَحَافِظِينَ عَلَى التَّقَالِيدِ الْإِجْدَادِ
فِي التَّعْرِيسِ وَلَا سِيَّمَا شَرِيعَةَ
الْمَتْنَةِ عِنْدَ الشَّيْعَةِ تَسَاعِدُهُ فِي ذَلِكَ

Sheikh Khaz'al was one of the Arab princes who defended the custom of repetition of marriage. The *Shi'a* law of the *mut'a* was particularly helpful to him. Raih. mul. 187,19

and a subordinate clause:

إِنِّي عَصِيٌّ الْجَرَاجِ لَا أَقْوَى عَلَى كَبْحِ
غَضَبِي مَنِ شَارَ لَا سِيَّمَا إِذَا كَانَ
خَفِيٍّ وَضِعَ الْحَالِ نَحِيلَ الْبَنِيَّةِ

I have a nervous temperament; I cannot curb my anger when it is aroused, especially when my opponent is a plebian of weak constitution. Din (Br.) 58,20

E The particle **أَمَّا**, "as far as...is concerned," is usually followed by a noun which is always in the nominative case.²⁶ It is a contraction of **أَنَّ** and the relative pronoun **مَا**. The construction was originally a relative nominal sentence in which the noun following the particle had the function of a subject, as one can still see, e.g., in: **أَمَّا زَيْدٌ فَهُوَ عَابِلٌ**, "What Zaid is, he is upright."

The expression is always followed by the conjunction **فَ** in an expositive meaning (see Vol. III, p. 20f), usually introducing a complete sentence (see Vol. III, p. 31).

In fact, the noun introduced by **أَمَّا** can be considered as an anacoluthon, the actual and usually complete sentence being introduced by the conjunction **فَ**. The function of the isolated noun is syntactically expressed by a personal pronoun.

26. In some cases, **أَمَّا** is directly followed by a sentence introduced by **إِنَّ**:

أَمَّا إِنِّي سَسْئُولٌ عَنْ ابْنَتِي فَمَا
رَغِبْتُ عَنْ صَاحِبِكَ إِلَّا لِأَنِّي سَسْئُولٌ
عَنْ ابْنَتِي

I am responsible for my daughter; I have nothing against your friend, but I am responsible for my daughter. Raf. wah. I,169,6

أَمَّا صُورَتُهُ فَهِيَ أَجْمَلُ صُورَةٍ
خَلَقَهَا اللَّهُ فِي الْعَالَمِ

As for his appearance, it is the most beautiful God ever created on this world. Manf. sha'. 101,6

أَمَّا الْحَقِيقَةُ كَالنُّجُومِ لَا تَبْدُو إِلَّا
مِنْ هَرَاءِ ظُلْمَةِ اللَّيْلِ

The truth is like the stars, which do not appear but in the darkness of the night. Gibr. I,164,19

The sentence following **فَ** may also be introduced by **إِنَّ**:

أَمَّا أَنَا فَإِنِّي حَزِينٌ لِغُرَاقِكِ حَزْنًا
شَدِيدًا

Being away makes me very sad. Manf. sha'. 151,17

أَمَّا أَنَا فَإِنِّي أُحِبُّ الْقَرْيَةَ

As for me, I love the village. Sak. (Zy.) 13,50

أَمَّا أَنَا فَإِنِّي أَقُولُ لَكَ —

As for me, I tell you.... Manf. mag. 65,13

The personal pronoun which refers back to the noun introduced by **أَمَّا** may be omitted when the relationship to the isolated noun remains clear enough to be understood without the help of the pronoun. This is the case when the noun functions as subject in both nominal and verbal sentences:

أَمَّا الْبَشَرُ فَمَحْرُومُونَ مِنْ هَذَا
النِّعَمَةِ

Only mankind is forbidden this bliss. Gibr. I,125,17

أَمَّا أَلَسْكَندَرِيَّةُ فَعَاصِمَةُ بَصْرَ
الْيُونَانِيَّةِ

As for Alexandria, it was the capital of Greek Egypt. Amin duh. I,272,12

أَمَّا نَحْنُ فَأَوْلَادُ الْأَرْضِ

We are the Earth's children. Raf. wah. I,89,11

أَمَّا صَالُونُ الْحَلْوِ فَدَّكَانٌ صَغِيرٌ

The candy store was a small shop. Mah. zuq. 7,1

أَمَّا الْكِتَابُ الَّذِي لَمْ يَكُنْ بِدٍّ مِنْ
حِفْظِهِ كُلِّهِ فَالْفِيَّاءُ ابْنِ مَالِكٍ

The book which was necessary to memorize completely was the *Alfiyya* of Ibn Malik. Hus. ayy. I, 67, 11

أَمَّا أَنَا فَبَقِيتُ وَاقِفًا أَنْظُرُ إِلَيْهِ
تَارَةً وَإِلَى بَهَاءِ أُخْرَى

I remained standing, glancing from him to Baha. Nu'. liq. 102, 2

أَمَّا نَحْنُ فَنَعْتَقِدُ أَنَّ —

We do believe that.... Qutb (Br. II) 161, 8

The pronoun, however, is never omitted when it has any function other than that of the subject in the sentence, e.g.,

a) that of a genitive suffixed to a noun or governed by a preposition:

أَمَّا أَنَا فَلَنْ يَجِدَ الشَّكَّ إِلَيَّ نَفْسِي
سَبِيلًا بَعْدَ الْيَوْمِ

As for me, I shall never doubt after this day. Hus. 'ala. II, 71, 1

أَمَّا أَنَا فَحَسْبِيَ مِنَ الْفَخْرِ أَنْ —

As for me, it is enough for my pride to.... Manf. sha'. 54, 9

أَمَّا هَـنَّ فَلَا رَأْيَ لَهُنَّ فِي هَذَا
الْأَمْرِ الْخَطِيرِ

They have no opinion in this important matter. Q. Am. (Zy.) 5, 22

أَمَّا الشَّعْبُ — فَلَمْ يَحْسَ هُؤُلَاءِ
بِهِمْ

As for the people..., they did not care about them. Musa (Zy.) 2, 11

أَمَّا الْمَسِيحِيُّونَ فَقَدْ جَعَلَ
الْكَثِيرُونَ مِنْهُمْ —

As for the Christians, the majority of them began to.... Hai. sir. 3, 4

أَمَّا النَّاقَةُ فَاسْمَاؤُهَا ٢٥٥ اسْمًا

As for the she-camel, it has 255 names. Djir. tar. I, 54, 2

أَمَّا الشَّعْبُ فَلَا وَجُودَ لَهُ عِنْدَهُ

As for the people, they do not exist for him. Musa adab. 38, 20

or, b) of an accusative after a transitive verb:

أَمَّا هُوَ فَقَدْ أَعْجَبَهُ هَذَا اللَّفْظُ
فِي أَوَّلِ الْأَمْرِ

As for him, this name surprised him at first. Hus. ayy. I, 37, 10

أَمَّا نَوْمُ الصَّبِيِّ فَقَدْ قَطَعَهُ هَذَانِ
الصَّوْتَانِ

The boy's sleep was disturbed by these two voices. Hus. ayy. II, 42, 11

The noun following مَا may fulfill its grammatical function in a subordinate clause:

أَمَّا عَائِشَةُ فَلَمْ يَجْزُ أَحَدٌ عَلَى أَنْ
يُلْفِئَهَا مِنْ كُلِّ هَذَا الَّذِي يَقُولُ
النَّاسُ شَيْئًا

but nobody dared to inform 'Aisha of what the people were saying. Hai. sir. 358, 20

مَا may also introduce any other part of the sentence, such as, e.g., an adverb, an adverbial modification, a prepositional phrase, etc.

أَمَّا الْيَوْمَ فَأَنْتَ تَسْتَحِقُّ أَنْ تَدْعَى
شَيْخًا

Today you deserve to be called Sheikh. Hus. ayy. I, 45, 2

أَمَّا دِينِيًّا وَلَعُوبِيًّا فَقَدْ ائْتَصَرَتْ
الْعَرَبُ

But in religion and language, the Arabs were victorious. Amin duh. I, 49, 4

أَمَّا آلَانْ فَصِرْتُ طَاهِرَةً نَقِيَّةً

Now I have become chaste and pure. Gibr. I, 117, 14

أَمَّا آلَانْ فَبِئْسَ آسِطَاعَتِكَ أَنْ
تَطْمَعَ فِيهَا كَمَا تَشَاءُ

Now you can hope for her as you wish. Manf. sha'. 239, 7

أَمَّا فِيهَا عَدَا ذَلِكَ فَقَدْ كَانَ
يَدْعُوهُ بِاسْمِهِ

On all other occasions, he used to call him by his name. Hus. ayy. I, 37, 5

Hence, **أَمَّا** also frequently introduces a subordinate clause, the main clause then being preceded by the conjunction **فَ** :

أَمَّا وَقَدْ رَأَيْتَ يَا صَاحِبِي مَا
رَأَيْتَ وَسَمِعْتَ مَا سَمِعْتَ فَانْهَبْ
إِلَى النَّاسِ وَقُلْ إِنَّ —

Now that you have seen
and heard what you have
seen and heard, go back,
my friend, and tell the
people that....
Nu'. liq. 77,12

أَمَّا وَنَحْنُ نَعْرِفُ أَنَّ — فَمِنْ
التَّعْقُولِ أَنْ —

Since we know that...,
it is logical that....
Hai. sir. 37,20

أَمَّا وَقَدْ انْقَضَى كُلُّ شَيْءٍ فَسَأَفْضِي
إِلَيْكُمْ بِسَرٍّ مِنْ أَسْرَارِ الْحَرْبِ

Now that everything is
over, I'll tell you a
war secret.
Manf. sha'. 215,8

أَمَّا إِذَا أَرَدْنَا بِهَذَا اللَّغْظِ —
فَلَا

If we mean by such an
expression that...,
then no.
Zur. (Zy.) 18,22

أَمَّا إِذَا شَاءَ بَلَغَ مَحَجَّةَ الْكَمَالِ
فَعَلَيْهِ أَنْ شَعَرَ بِكَيْانِهِ

If he wants to attain
perfection, he must be
aware of his nature.
Gibr. III,212,11

أَمَّا أَنْ يَكُونَ لِأَدَبِهَا طَائِعَهَا
وَلِفَنِّهَا لَوْنُهُ فَذَلِكَ قَانُونُ الطَّبِيعَةِ

that its literature and
art have personality is
nature's law.
Zayy. (Zy.) 16,29

أَمَّا أَنَّ هَذِهِ الطَّرِيقَةَ طَرِيقَةُ
الْقُرْآنِ فَذَلِكَ حَقٌّ لَا رَيْبَ فِيهِ

that this is the Koran's
way is evident.
Hai. sir. ك 20

أَمَّا أَنْ تَعُودَ بَعْدَ انْتِصَافِ
الَّيْلِ — فَشَيْءٌ لَا يَحْتَمَلُ

for you to return after
midnight—that is some-
thing that cannot be
endured.
Mah. qah. 151,9

Hence, the **أَمَّا** construction followed by **فَ** may
develop into rather long and complex expressions:

أَمَّا أَنَّهُمْ بِهَذِهِ السَّرَايَا الَّتِي
بَدَأَتْ بَعْدَ سِتَّةِ أَشْهُرٍ مِنْ مَقَامِهِمْ
بِالْمَدِينَةِ وَالَّتِي أَشْتَرَكُوا فِيهَا الْمُهَاجِرُونَ
وَحَدَهُمْ كَانُوا يَقْصِدُونَ حَرْبَ قَوْشٍ
وَعَزَّوْ قَوَائِلَهَا فَذَلِكَ مَا يَقِفُ
الْإِنْسَانَ التَّرَدُّدَ وَالتَّفَكُّيرَ

but the fact that they,
with these riding parties
which they began after
having been in Medina
six months and in which
only Emigrants took part,
aimed only at fighting
the Koreish and at
riding their caravans is
something about which the
people are skeptical.
Hai. sir. 244,11

أَمَّا is frequently used in correlative constructions
to emphasize correlative nouns or circumstances, and
it may likewise emphasize correlative subordinate
clauses within the construction. In these instances,
أَمَّا will either introduce the last correlative part:

إِذَا شَعَرَ الْإِنْسَانُ بِكُلِّ هَذِهِ
الْأُمُورِ بَلَغَ مُنْتَصِفَ طَرِيقِ الْكَمَالِ
أَمَّا إِذَا شَاءَ بَلَغَ مَحَجَّةَ الْكَمَالِ
فَعَلَيْهِ أَنْ شَعَرَ بِكَيْانِهِ

When man feels all this,
he has reached halfway
to perfection, but if
he wants to attain per-
fection, he must be aware
of his nature.
Gibr. III,212,11

إِنَّهُمْ يَلْبَسُونَ لَحْمًا عَلَى عِظَامِهِمْ
أَمَّا نَحْنُ فَتَلْبَسُ عَلَى عِظَامِنَا جِلْدًا
كَجِلْدِ الْحِذَاءِ

They have flesh covering
their bones; we have
around ours only skin
like shoe leather.
Raf. wah. I,89,10

يَعِيشُونَ فِي الْحَيَاةِ ثُمَّ يَمُوتُونَ أَمَّا
نَحْنُ فَنَعِيشُنَا هُوَ سَكْرَاتُ الْمَوْتِ
إِلَى أَنْ نَمُوتَ

They enjoy life, then they
die; for us, however, our
life is an agony of death
until we die.
Raf. wah. I,89,12

شَرَبَ كَأْسٍ أَوْ كَأْسَيْنِ كَمَا نَفْعَلُ
شَيْءٌ مُحْتَمَلٌ أَمَّا أَنْ تَعُودَ بَعْدَ
اِنْتِصَافِ اللَّيْلِ — فَشَيْءٌ لَا يَحْتَمَلُ

to drink one or two
glasses, as we do, is
all right; but for you
to return after midnight
—that is something that
cannot be endured.
Mah. qah. 151,8

or it will also introduce all the correlative parts:

أَمَّا إِخْوَتَهُ فَأَعْرَفُوا فِي الضَّحِكِ وَأَمَّا
أُمُّهُ فَأَجْهَشَتْ بِالْبُكَاءِ وَأَمَّا أَبُوهُ
فَقَالَ — وَأَمَّا هُوَ فَلَمْ يَعْرِفْ
كَيْفَ قَضَى لَيْلَتَهُ

His brothers broke into
laughter, his mother
burst into tears, his
father said...., and he,
he did not know how he
passed that night.
Hus. ayy. I, 19, 12

كَانَ مِنْهَا طَرِيقَانِ رَئِيسِيَّانِ فَأَمَّا
أَحَدَهُمَا فُ — وَأَمَّا الْآخَرُ فُ —

Among them are two main
roads, one...., and the
other....
Hai. sir. 73,4

أَمَّا نَوْمُ الصَّبِيِّ فَقَدْ قَطَعَهُ هَذَانِ
الصَّوْتَانِ وَأَمَّا أَخُوهُ فَلَمْ يَسْمَعْهُمَا
هَذِهِ اللَّيْلَةَ كَمَا لَمْ يَسْمَعْهُمَا مِنْ
قَبْلُ

The sleep of the boy was
disturbed by these two
voices, but his brother
did not hear them that
night as he had not be-
fore. Hus. ayy. II, 42, 11

هَبَّ لَهَا الْقَوْمُ جَمِيعًا فَأَمَّا الشَّيْخُ
وَزَوْجَتُهُ — وَأَمَّا الشَّبَابُ مِنْ أَهْلِ
الدَّارِ فُ — وَأَمَّا الصِّبْيَانِ فُ —

All rushed toward this
[voice], the sheikh and
his wife...., the youths
of the family and the
small children....
Hus. ayy. I, 128, 14

F *إِنَّمَا* is an emphatic particle composed of the
particle *أَنَّ* and the relative pronoun *مَا*, (compare
with *أَمَّا*, Vol. III, p. 196). It has no governing
action, since the relative pronoun *مَا* is virtually
in the accusative case. Structurally, it is equi-
valent to a sentence in which the subject is a rela-
tive clause.

The relative character of the construction can
still be seen in such examples as:

هَمْ لَيْسُوا أَشْخَاصًا خُرَافِيِّينَ إِنَّمَا
هَمْ قِدِّيسُونَ

They are not legendary
apparitions; [what] they
[are] are saints.
Hak. ahl. 54,6

إِنَّمَا هِيَ وَسْوَسةٌ مِنْكَ
[What] that [is] is a
temptation of yours!
Hak. (Br.) 41,19

لَيْسَ الْأَدَبُ الشَّعْبِيُّ الْإِنْسَانِي
أَنْ تُؤَلَّفَ الْقَصَائِدُ — إِنَّمَا هُوَ أَنْ
تَنْظُرَ بِالْعَيْنِ الْفَنِيَّةِ لِلْحَشِكَلَاتِ
الْإِنْسَانِيَّةِ وَالْاجْتِمَاعِيَّةِ

Composing *qasidas* is not
popular, human litera-
ture.... [What] it
[popular, human literature]
is, is to look with an
artistic eye into human
and social problems.
Musa adab. 16,6

إِنَّمَا is usually placed in the beginning of a sen-
tence, either nominal or verbal, to emphasize not so
much a noun as the definition of the noun or the ac-
tion and the circumstances of the action as attri-
buted to the noun:

إِنَّمَا هُوَ ابْنُ أَخِي هَاشِمٍ قَدِمْتُ
بِهِ مِنْ يَثْرِبَ

He is my brother, Hashim's,
son. I brought him from
Yathrib. Hai. sir. 98,18

لَا تَرَعْ إِنَّمَا أَنَا كَأَبِيكَ

Don't be frightened, I am
as a father to you.
Raf. wah. I, 93,9

اجْلِسْ فَإِنَّمَا أَنْتَ أَعْرَابِي لَا
عِلْمَ لَكَ

Sit down. You are just
an ignorant Badouin.
Hai. sir. 370,2

إِنَّمَا كَانَ يُحِبُّ الْإِجَارَةَ لِهَذَا
كَلِّهِ

He loved vacations for
all these reasons.
Hus. ayy. II, 174, 16

إِنَّمَا كَانَ الْأَمْرُ هَيِّنًا سَهْلًا

It was indeed a simple
and easy thing.
Hus. ayy. II, 71, 12

لَيْسَ الْهَذْيَانِ وَلَا الْجَنُونِ وَلَا
الْوَسْوَاسِ وَلَا حَرَارَةِ الْحَمَى كَمَا
يُظَنُّ وَإِنَّمَا هُوَ الْعُحْبُ

It was not folly or frenzy
or delusion or fever as he
thought; it was love!
Manf. mag. 14,13

أَنَّهُ حِينَ يَصْدُرُ الْأُيُوبُ كِتَابًا
لِلشَّعْبِ فَإِنَّمَا يَصْدُرُ نَفْسَهُ
that when a writer publishes a book for the people, he expresses his [own] spirit.
Musa adab. 10,6

Thus it can be used with an adversative meaning:

لَسْتُ أَسْتَطِيعُ أَنْ أَجِيبَكَ إِنَّمَا هُنَاكَ
شَخْصٌ آخَرُ هُوَ الَّذِي يَسْتَطِيعُ هَذَا
الْجَوَابَ
I cannot answer you, but there is someone else who can. Hus. ayy. I, 151, 15

It is also frequently preceded by the subject of the sentence, which then should be considered as an anacoluthon. Since the noun functions as the subject, a resumptive pronoun is not needed:

أَنْتَ إِنَّمَا تَلْعَبُ بِي
You are just playing with me. Hak. sheh. 106, 14

إِنِّي إِنَّمَا أَحْيَا بِهِمَا وَلَهُمَا
I only live through them and for them.
Hak. ahl. 17, 16

أَنَّ الذَّبِيحَ إِنَّمَا كَانَ إِسْحَاقُ لَا
إِسْمَاعِيلُ
that the one brought to be sacrificed was Isaac, not Isma'il.
Hai. sir. 87, 5

أَنَّ مَا يُوحَىٰ إِلَىٰ صَاحِبِهِ إِنَّمَا
يُوحَىٰ إِلَيْهِ مِنَ اللَّهِ ذَاتِهِ
that what had been revealed to his friend had been revealed by God himself. Hai. sir. 36, 21

لَكِنَّ هَذَا الْقَوْلَ إِنَّمَا يَدُلُّ
عَلَىٰ أَنَّ —
But this word only proves that....
Hai. sir. 42, 2

هُمْ إِنَّمَا فَعَلُوا ذَلِكَ لِيُخَدَعُوا
بِهِ أَوْلِيَاكَ الَّذِينَ —
They do this only to mislead those who....
Hai. sir. 41, 7

أَنِّي إِنَّمَا أَفْعَلُ ذَلِكَ لِكْرَاهَتِي
لِلتَّقَالِيدِ
that I do this only because of my hatred for traditions.
Musa adab. 18, 1

But the resumptive pronoun may be used, e.g.,

الْعِيدُ إِنَّمَا هُوَ الْمَعْنَى الَّذِي يَكُونُ
فِي الْيَوْمِ لَا الْيَوْمُ نَفْسُهُ
The holiday is the meaning of the day, not the day itself. Raf. wah. I, 35, 6

لَكِنَّ الذَّنْبَ لَيْسَ عَلَيْكَ وَلَا عَلَيَّ
إِنَّمَا هُوَ عَلَىٰ أَبِيكَ
but it is not you or I; your father is the one to be blamed.
Hus. ayy. I, 42, 1

أَنَّ أَصْدَقَ مَرْجِعٍ لِلْسِيرَةِ إِنَّمَا
هُوَ الْقُرْآنُ الْكَرِيمُ
that the most trustworthy source for [Mohammed's] biography is the precious Koran. Hai. sir. 18, 14

The noun preceding the particle إِنَّمَا does not have to be the subject of the sentence; it may perform, as an anacoluthon, any nominal function that will be carried out by a resumptive personal pronoun in the proper place.

These cases of anacoluthon may cause other internal changes based on attraction, especially with the verb كَانَ, which may precede the noun anacoluthon (see Vol. II, § 180):

كَانَتْ أَكْثَرُ هَذِهِ الْحَوَانِيتِ إِنَّمَا
تَدَارُ فِيهَا تِجَارَةُ الْبِنِّ وَالصَّابُونِ
In the majority of shops there was only a trade of coffee and soap.
Hus. ayy. II, 11, 14

The emphatic statement introduced by إِنَّمَا is frequently understood as being in opposition to a preceding term, statement, or another situation; thus it becomes, in some ways, a restrictive definition. Based on these cases, Arab grammarians usually call إِنَّمَا a "restrictive particle," even though this is not its most common meaning; it is actually used to emphasize the statement it presents, e.g.,

إِنَّمَا الْأَلْفِيَّةُ لِلْأَزْهَرِيِّينَ لَا لِأَبْنَاءِ
الْمَدَارِسِ
The *Alfiyya* is for the students of al-Azhar, not for those of the schools.
Hus. ayy. I, 77, 13

رَأَى أَنْ يَزَوِّجَهُ فَأَخْتَارَ لَهُ أَمْنَةً —
وَخَرَجَ بِهِ حَتَّى أَتَى مَنَازِلَ بَنِي زُهْرَةَ
وَدَخَلَ وَإِيَّاهُ عِنْدَ وَهْبٍ وَخَطَبَ
إِلَيْهِ ابْنَتَهُ وَيَذْهَبُ بَعْضُ الْمُؤَخِّينَ
إِلَى أَنَّهُ إِنَّمَا ذَهَبَ إِلَى أَهْبَبَ عَمَّ آمْنَةً
لأنَّ أَبَاهَا كَانَ هَلَكًا وَكَانَتْ هِيَ
فِي كَفَالَةِ عَمِّهَا

He decided to have him marry and chose Amina for him.... He went with him to the settlement of the Banu Zuhra and visited Wahb with him and asked for his daughter's hand for him. Some historians, however, believe that he went rather to Uhaib, Amina's uncle, because her father had already died and she was under her uncle's tutelage. Hai. sir. 107,9

In this function, *إِنَّمَا* is often used to emphasize the second member of a correlative proposition, especially when the first part is a negative statement. In this case, *إِنَّمَا* introduces the second statement, to which it is usually connected by the conjunction *وَ*

a) either with an adversative meaning:

لَمْ يَكُنْ يَحْفَلُ بِهَذِهِ الْأَصْوَاتِ —
إِنَّمَا كَانَ يَخَافُ الْخَوْفَ كُلَّهُ
أَصْوَاتًا أُخْرَى

He was not concerned with these voices..., but he was very much afraid of other voices. Hus. ayy. I,8,2

كَانَ سَيِّدُنَا لَا يُغَنِّي بِصَوْتِهِ
وَلِسَانِهِ وَجَدَّهُمَا وَإِنَّمَا يُغَنِّي
بِرَأْسِهِ وَبَدَنِهِ أَيْضًا

The school teacher did not sing with his voice and tongue only but also with his head and body. Hus. ayy. I,32,7

لَمَّا انْتَصَرَ مِنَ الْكِتَابِ لَمْ يَذْهَبْ
إِلَى الْبَيْتِ وَإِنَّمَا ذَهَبَ مَعَ جَمَاعَةٍ
مِنْ أَصْحَابِهِ إِلَى الْجَامِعِ لِيُصَلِّيَ
الْعَصْرَ

When he left the school, he did not go home but went with some comrades to the mosque to say his evening prayer. Hus. ayy. I,56,4

فَالرَّأَةُ لَيْسَتْ مَجْرَدَ مَخْلُوقٍ
سَتَقْبَلُ بِذَاتِهِ وَإِنَّمَا هِيَ مُوَاطِنَةٌ
وَزَوْجَةٌ وَأُمٌّ

for woman is not a mere creature isolated in herself, but a citizen, a wife, and a mother. Sa'. (Zy.) 6,20

b) or with a restrictive meaning:

إِنْ صَاحِبَ الْحَيَاةِ الْهَنِيئَةِ لَا
يُدُونَهَا إِنَّمَا يَحْيَاهَا

He who has a happy life does not record it, he only lives it. Hak. yaum. 5,2

لَا تَبْهًا لَا تَعِيشُ بِنَفْسِهَا وَلِنَفْسِهَا
وَإِنَّمَا تَعِيشُ بِالرَّجُلِ وَلِلرَّجُلِ

for she does not live by herself or for herself, she only lives by and for man. Q. Am. (Zy.) 5,30

إِنَّا لَا نَمْلِكُ حَقَّ سَوْأَلٍ كَهَذَا
إِنَّمَا يَنْبَغِي لَنَا أَنْ نَعْتَقِدَ

We have no right to inquire in this way; we must simply believe. Gibr. I,115,4

إِنَّمَا may also introduce the second part of a subordinate correlative:

إِنَّمَا يَجِبُ أَنْ نَدْرُسَ الْأَدَابَ
الْعَرَبِيَّةَ وَلَكِنْ لَا لِنَقْتَدِيَ بِهَا فِي
أَهْدَافِهَا وَأَسَالِيِبِهَا وَإِنَّمَا لِنَعْرِفَ
مِنْهَا تَارِيخَنَا الثَّقَافِي

We must study Arabic literary productions, not to emulate them in their aims and their styles, but rather to learn our cultural history from them. Musa adab. 64,6

Since *إِنَّمَا* actually does not have a connecting function, it may also emphasize a main clause as opposed to a subordinated one:

إِنْ أَعْجَبَ لَشَيْءٍ فَإِنَّمَا أَعْجَبَ
لِهَدْوِكَ وَاسْتِقْوَارِ نَفْسِكَ

If I could be amazed at anything, it would be at your tranquility and the steadiness of your spirit. Hus. 'ala. III,207,5

§ 239 كَ AS INDEFINITE PARTICLE

The same relative particle early became one of emphatic indetermination always following the substantive it modifies:

- أَلَيْسَ لَكَ رَأْيٌ مَا ؟ Don't you have any opinion?
Mah. qah. 10,13
- وَلَكِنِّي سَأَذْهَبُ يَوْمًا مَا But I shall go some day.
Mah. qah. 59,14
- لَيْسَ بَيْنِي وَبَيْنَكَ صِلَةٌ مَا We have nothing whatsoever
in common.
Hak. ahl. 130,16
- وَهِيَ إِلَى حَدِّ مَا كَذَلِكَ That is so to some extent.
Musa adab. 162,3
- وَلَكِن لَأَمْرًا مَا خَطَرَ لَهُ خَاطِرٌ غَرِيبٌ But, for some reason, a
strange idea occurred to
him. Hus. ayy. I,19,8

Note that مَا as an indefinite particle is never written as a single word; nevertheless, the Arabic editions of books frequently require the assimilation of the nunation into the *m* of the particle. This assimilation is in some text editions graphically expressed with the sign for reduplication (*shadda*), e.g.,

شَأْنٌ مَا a certain affair.
Manf. mag. 15,11

Hence, the use of مَا becomes generalized to that of a particle which emphasizes indetermination (also see indefinite-conditional clauses, Vol. III, p. 353ff.)

a) as a paronomastic repetition, مَهْمَا , "whatever":

مَهْمَا يَنْسَى الصَّبِيَّ قَلَنْ يَنْسَى No matter what the boy
might forget, he never
will a night....
— لَيْلَةً Hus. ayy. I,92,3

b) suffixed to certain adverbs, e.g.,

جَعَلَهُ مَبَارَكًا أَيْنَمَا كَانَ It considered him blessed
wherever he went.
Hai. sir. 3,2

أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ ظِلَّنَا وَخَيَالِنَا Wherever we go, there are
just the two of us, and
our shadow and chimera.
Hak. sheh. 151,1

(For more on this construction see Vol. III, p. 354ff.)
(On the use of *أَيْنَمَا* , see Vol. III, p. 92f, and
on the use of *إِنَّمَا* , see Vol. III, p. 305f.)

§ 240 PARONOMASIA IN A PRONOMINAL RELATIVE CLAUSE

The indefinite meaning of the relative pronouns leads, as a logical consequence, to their use in paronomastic relative constructions

a) to emphasize the indetermination of the main clause:

عَادَ إِلَى الْحَبَشَةِ مَنْ عَادَ وَدَخَلَ Some returned to Abyssinia
and some entered into
مَكَّةَ مَنْ دَخَلَ Mecca. Hai. sir. 160,10

(الطَّبِيبُ) وَصَفَ مَا وَصَفَ وَأَمَرَ [The doctor] prescribed
some things and ordered
بِمَا أَمَرَ some others.
Hus. ayy. I,130,12

مَاتَ مِنْهُمْ مَنْ مَاتَ Some of them died.
Hai. sir. 102,18

رَأَيْتُ مِنْ أَمْرِهِ مَا رَأَيْتُ Some doubts concerning
him came to my mind.
Manf. (Zy.) 30,4

Note the effect caused by this emphatic indetermination in the following:

كَانَ الْوَبَاءُ يَزْدَادُ كُلَّ يَوْمٍ شِدَّةً The epidemic became in-
creasingly virulent and
وَجَالَ الْجَيْشُ يَمُوتُ مِنْهُمْ مَنْ countless soldiers died
يَمُوتُ كُلَّ يَوْمٍ بِقَبْرِ حَسَابٍ every day.
Hai. sir. 102,19

b) to achieve a special emphasis:

أَمِيزَ مَا يَمِيزُهَا عَيْنَانِ سَوْدَاوَانِ جَمِيلَتَانِ
Her most remarkable feature was her two beautiful black eyes. Mah. zug. 32,2

or, e) to paraphrase an indefinite pronoun:

فِي الْبَحْثِ عَمَّا أُرِيدُ الْبَحْثَ فِيهِ
in the study of whatever I wished.
Hai. sir. 19,13

شَعَرْتُ أَوَّلَ مَا شَعَرْتُ أَنَّ —
The first thing I felt was.... Raf. wah. I,111,18

أَنَّ مَا حَصَلَ فِي الْأَجْنَاسِ
الْبَشَرِيَّةِ حَصَلَ نَظِيرُهُ فِي
الثَّقَافَاتِ الْعِلْمِيَّةِ
that something similar to what happened racially also occurred in their cultures.
Amin duh. I,169,15

§ 241 ADVERBIAL USES OF مَا

As we have already seen, the relative pronoun مَا may be used referring not only to animals and inanimate objects, but to their qualities as well and also to those of persons. Hence مَا can also be used to express circumstantial (temporal and modal) modifications of the action expressed in the main clause. As a consequence of the indefinite meaning of مَا, the modifications it introduces always have an indefinite connotation only to some extent specified in the light of the relative clause.

Cf. the use of the interrogative مَا as an interrogative adverbial in Vol. I, § 43:

مَا دَخَلَ الشَّرَفُ فِي الْأَدَبِ؟
What has honor to do with literature?
Musa adab. 47,14

وَمَاذَا يَهْتَمُّ أَيْنَ تَعِيشُ
الْأَكْثَرِيَّةُ؟
What does it interest us where the majority lives? Jabr. (Br.) 69,20

In the adverbial usage of مَا, it seems to be essential for the relative pronoun to assume an

adverbial function in the relative clause. In this instance, مَا never takes a resumptive pronoun.

Independent of its adverbial function within the relative clause, مَا may fulfill the function of a nominative, genitive, or accusative in the main clause.

Arab grammarians of Arabic, and most Western scholars with them, compare the adverbial use of مَا with noun clauses introduced by أَنْ and أَنَّ and give the relative pronoun the name of مَا الْمَصْدَرِيَّةُ, "infinitival مَا." This equivalence, however, cannot be accepted, for it does not explain the syntactical differences between both constructions, such as the perfect after the relative pronoun to mean the future; this use is not admitted after the other particles. أَنْ draws one's attention to the action, and أَنَّ emphasizes the logical subject of the statement following.

مَا always indicates an indefinite circumstantial modification of the subordinated clause in its relationship to the action expressed in the main clause.

In most cases, the *Sprachgefühl* of native Arabs unites different words with مَا as if they were seeing a compound particle of adverbial or conjunctive nature. In our translations of the examples used in the following paragraphs, we shall necessarily use adverbial and conjunctive words, or even phrases, in order to express their English equivalent.

Nevertheless, they cannot be considered as simple conjunctions or adverbs, for their use is still most often determined by the same rules as those applying to a relative clause. In other cases, the linguistic intuition of the native speakers and writers of Arabic has given those expressions more freedom of use and a greater flexibility in their construction, which, however, is still not sufficient to establish them in a different grammatical category.

In the following paragraphs, we shall try to present the most common and characteristic constructions in which the relative pronoun is used in an adverbial function in the relative clause.

§ 242 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS A NOMINATIVE

مَا طَالَ, "The time during which...has been long"; hence, its meaning is equivalent to a temporal adverb:

"very long," "how long." The expression is frequently preceded by the emphatic particle **ل**.

طالما is used in this construction only in the perfect tense and, because of its preterital meaning, it is followed only by a relative clause expressing a statement of fact about a past action with the verb in the perfect tense:

إِنِّي لَنْ أَنْسَى نَيْكَ اللَّيْلَةَ الَّتِي
طالما حَدَّثْتُكَ عَنْهَا

I never will forget that
night on which I spoke
to you so long about her.
Hak. ahl. 31,4

لطالما وَدِدْتُ أَنْ أُرَ سُلُوكَكَ

I have wished to visit
your kingdom for a long
time. Hak. sul. 84,4

لطالما أَنْتَظَرْتُكَ!

I have been waiting for
you a long time!
Hak. sul. 76,4

طالما also introduces a consideration of the repetition of an action during an extended period of time: "how many times," "how frequently":

بِتِلْكَ الصَّوْتِ الرَّخِيمِ الْعَذْبِ الَّذِي
طالما سَمِعْتَهُ مِنْ قَبْلُ

with this soft and pleasant
voice he had heard so
many times before.
Manf. mag. 186,10

طالما سَمِعْتَهُ يَهْدِي فِي وَحْدَتِهِ

Many times have I heard
him, alone, raving.
Gibr. I, 103,5

لطالما قَالَ عَنْهُمْ —

Many times he said about
them....
Mah. zuq. 220,18

وَفِي الطَّرِيقِ طالما تَبَادَلْنَا
الْأَفْكَارَ فِي كُلِّ شَيْءٍ

and on the way we quite
often exchanged ideas
about everything.
Hind. (Zy.) 32,4

طالما حَدَرْتُكَ الْكِتَابَةَ إِلَى بَرِيَسْكَ

How often I have warned
you against writing to
Prisca. Hak. ahl. 15,5

طالما أَخْبَرْتُكَ طالما نَصَحْتُكَ —

How often I have told and
advised you....
Mah. zuq. 46,4

النَّاسُ فِي أَيَّامِنَا هَذِهِ لَا يُرِيدُونَ
الشَّاعِرَ وَطالما طَالَبُونِي بِالرَّادِيُو

People in these days do
not want [to have] a poet,
but have asked for a radio
many times.
Mah. zuq. 11,2

قَدْ **طالما** may be preceded by the particle **قَدْ**:

قَدْ طالما ظَهَرَتْ الْأَشْيَاءُ الْقَائِمَةُ
مَتَلَبِّعَةً مِنْ خِلَالِ الدَّمُوعِ

How frequently dark things
seem to glitter [when
seen] through tears.
Gibr. II, 88,5

قَدْ طالما قَالَ وَزَرَاؤُهَا — إِنْ
مَوْكَزَ فَرَنْسَا فِي الْبَحْرِ الْمَتَوَسِّطِ
يَتَزَعَزَعُ إِذَا تَوَكَّتْ سُوْرِيَا

Very frequently its mini-
sters...had said that the
position of France in the
Mediterranean would be up-
set if it left Syria.
Raih. mul. 346,19

قلما, also frequently preceded by the emphatic particle **ل**, is in some ways the counterpart of **طالما** mentioned above. It literally means "The occasion, or time during which...seldom occurs"; hence, its equivalence to a simple adverbial modification, "seldom," "rarely," and the like.

قلما is usually followed by a perfect tense, but the verb may also be in the imperfect indicative when the meaning requires it:

لَقَلْما كَانَتْ أَمْرًا حَسَنًا عِنْدَ
رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا
كَثُرْنَ وَكَثُرَ النَّاسُ عَلَيْهَا

Very seldom has there been
a beautiful woman loved by
a man having other wives,
against whom the other
wives and people did not
unite. Hai. sir. 359,19

ذَلِكَ لِأَنَّ بَحْرَيْنَ قَلْما
تَخْلُو مِنَ الْجَلَابِيتِ السَّارِحَةِ
الْمَارِحَةِ عَلَى الدَّوَامِ

That is because Bahrein's
waters are seldom empty
of the boats which always
roam freely on them.
Raih. mul. 199,5

يَشْكُو الْبَطْلُ وَلَمَّا تَعْنَى بِهِ أُمُّهُ
A child may complain, but
his mother very seldom
pays any attention to him.
Hus. ayy. I, 120, 8

Note the meaning of **لَمَّا** in the following:

لَمَّا كَانَتْ تَسْتَقِيمُ لَهُ هَذِهِ الطَّرِيقُ
This way did not seem to
him to be very straight.
Hus. ayy. II, 4, 6

Compare with the following relative constructions:

وَقَلَّ مِنَ الشُّعْرَاءِ مَنْ لَمْ يَرْكَبْ
أَوْ يَغْزُ
And only a few of the poets
neither rode nor partici-
pated in raids.
Djir. tar. I, 142, 3

قَلَّ فِيهَا مَا هُوَ أَجْمَلُ وَقَعًا فِي
النَّفْسِ مِنْ —
There are few things which
cause a more wonderful im-
pression on the soul
than.... Raih. mul. 34, 11

(Also see Vol. III, p. 187.)

C In the expression, **كَانَ كَثِيرًا مَا**, "The times/occasions during which...were numerous," the relative clause may be considered to function as subject of the verb **كَانَ**. The relative pronoun **مَا** usually assumes an adverbial function of temporal meaning in the relative clause. Since classical times, however, it has been viewed as a compound expression with the verb **كَانَ** governing the verb following; thus in the relative clause only the imperfect is used with a preterital meaning:

كَانَ كَثِيرًا مَا يَسْتَقِظُ —
He frequently woke up....
Hus. ayy. I, 7, 12

كَانَ كَثِيرًا مَا يُحَدِّثُ وَالنَّبِيُّ فِي
تَمَامِ يَقْتَتِ الْعَادِيَةِ
The Prophet frequently
spoke in a state of com-
pletely normal wakeful-
ness. Hai. sir. 40, 20

مَعَ أَنَّ سَكُونَ الْعَصْرِ كَانَ كَثِيرًا
مَا يَضْطَرُّهُ إِلَى النَّوْمِ —
Though the afternoon si-
lence frequently put him
to sleep....
Hus. ayy. II, 38, 20

The use of the subject of the subordinate clause in the main clause may lead to the assumption that it is also the subject of **كَانَ**, and this, therefore, will be brought into agreement with it:

إِذَنْ كَانَتِ الْجَارِيَةُ كَثِيرًا مَا
تَعَلَّمَ أَدَبًا
Then slave girls very fre-
quently studied literature.
Amin duh. I, 93, 16

Thus the use of the verb **كَانَ** is not always felt necessary to the expression which, in its absence, has the meaning of a present or an imperfect:

كَثِيرًا مَا نَرَى فِي خَلْقِ الشَّيْخِ
مَا يَقْرَبُهُ مِنَ الطُّفُولَةِ
How often we see in an
older man's nature what
brings him close to
childhood.
Qal. (Zy.) 21, 5

كَثِيرًا مَا يَقِفُ السُّلْطَانُ عَبْدَ الْعَزِيزِ
فِي حَدِيثِ مِهِمٍ لِ —
Frequently Sultan 'Abd
al-Aziz would halt in an
important speech to....
Raih. mul. 56, 12

إِذَا أَرَادَ أَنْ يُعْلِنَ غَضَبَهُ وَكَثِيرًا
مَا يَفْعَلُ اسْتِعْمَانَ بِنِيرَاتِ صَوْتِ
الْقَلِيطِ
When he wanted to show
his anger, which he often
used to do, he made good
use of his coarse voice.
Mah. qah. 31, 21

إِذَا شَجَرَ بَيْنَهُ وَبَيْنَ آخَرٍ خِلَافٌ
وَكَثِيرًا مَا يَحْدُثُ —
When there was a difference
of opinion, and this used
to happen frequently....
Mah. zuq. 19, 5

كَثِيرًا مَا يَنْتَهِي هَذَا التَّعْدِيدُ
إِلَى الْبَكَاءِ حَقًّا
Many times this eulogy
ended in real tears.
Hus. ayy. I, 26, 3

وَلَكِنَّ الْمَاضِيَ كَثِيرًا مَا يَلَاحِظُنَا
كَمَا يَلَاحِظُ الْأُمَمُ بِالضَّبِطِ
But the past chases us
exactly as it does
nations. Jabr. (Br.) 71, 24

ذَلِكَ لِأَنِّي كَثِيرًا مَا أَتَرُّ عَلَى
مَخْلَفَاتِ رُومَانِيَّةٍ —
That is because I fre-
quently come across the
Romanic heritage....
Musa adab. 65, 5

For a preterital meaning, the perfect is used:

كثيرًا ما أَبَاحَ الْغُرْمُ لِلنِّسَاءِ أَنْ
تَتَوَكَّنَ رِجَالَهُنَّ الْفُقَرَاءُ
Ofttimes has vanity led
women to abandon husbands
who are poor.
Gibr. I, 124, 17

إِنِّي كَثِيرًا مَا غِطَّتْ بَيْنِي
وَبَيْنَ نَفْسِي —
that I, in my innermost
soul, have often envied
him....
Manf. sha'. 259, 6

An imperfect in the relative clause may be given preterital meaning by using كَانَ within the clause rather than preceding the expression:

كثيرًا ما كَانَ يَبْكِيهِ
Very frequently it made
him cry.
Hus. ayy. I, 26, 7

The expression كَثِيرًا مَا may function adverbially in more than one clause:

أَنَّنِي كَثِيرًا مَا غِطَّتْ بَيْنِي وَبَيْنَ
نَفْسِي وَتَمَنَيْتُ أَنْ أَكُونَ مِثْلَهُ
that I, in my innermost
soul, have often envied
him and wished I were
like him.
Manf. sha'. 259, 6

D قَلِيلًا مَا, "seldom," "rarely," can be used as a counterpart of the preceding expression:

قَلِيلًا مَا يَسْتَطِيعُونَ أَنْ يَطْبَخُوا
Very seldom can they cook.
Amin (Zy.) 26, 45

Compare with (see Vol. III, p. 178):

إِلَّا الْأَقْوِيَاءُ وَقَلِيلٌ مَا هُمْ
only the strong and they
are very few.
Hus. ayy. II, 76, 17

E نَادِرًا مَا, which has the same meaning as above:

نَادِرًا مَا يَتَغَيَّرُ وَجْهُهُ
His face very seldom
changed. Mah. qah. 31, 20

F شَدَّ مَا, "How...was intense"; hence it is used as an expression of emphasis: "violently," "very much," "exceedingly," "greatly." It is frequently preceded by the particle لَ and introduces a verbal sentence in which it always functions adverbially.

The verb of the relative clause may be in the perfect with preterital meaning:

لَشَدَّ مَا ذَهَلْتُ
I was greatly amazed.
Kam. (Zy.) 4, 44

شَدَّ مَا كَانَتْ دَهْشَتِي وَخَيْبَتِي
لَمَّا —
My bewilderment and
frustration were great
when....
Raih. mul. 34, 3

or in the imperfect with the meaning of a present:

لَشَدَّ مَا أَحْرَضَ عَلَيَّ أَنْ —
I wish very much....
Hai. sir. 26, 10

لَشَدَّ مَا يَسُرُّنِي أَنْ —
It gives me a real
pleasure to....
al-Raf. (Zy.) 19, 17

لَوْنُ الظَّلَامِ! شَدَّ مَا أَبْغَضُ
لَوْنَهُ
Darkness! How I loathe
its color!
Hak. sheh. 157, 8

لَشَدَّ مَا يَدَّهْشُنِي أَنْ يُؤْمِنَ إِنْسَانٌ
بِمِثْلِكَ بِأَلْسَاطِيرِ
It amazes me greatly that
a man like you are be-
lieves in such stories.
Mah. qah. 9, 13

G سَرَّعَانَ مَا, "how quickly!" is composed of سَرَّعَانَ in the accusative of exclamation (see Vol. II, § 105) and the relative pronoun مَا. The expression introduces a verbal sentence in which مَا functions as an adverbial accusative. The exclamatory affect usually fades and becomes an emphasis of the expression which is thus generally to be translated as "very soon," "very quickly":

جَلَسْتُ فِي قَاعَةِ الْإِنْتِظَارِ هُنْمَةً
وَسَرَّعَانَ مَا عَادَتِ الْغَنَاءُ مَهْسَةً
فَإِلَّةً —
I took a seat for a mo-
ment in the waiting room,
and very soon the girl
returned saying with a
smile....
S. Din (Br.) 60, 1

هَذِهِ الْقُوَّةُ الَّتِي اَنْتَشَرَ الْإِسْلَامُ
بِهَا سُرْعَانَ مَا وَقَفَتْ وَجْهًا لَوَجْهِ
أَمَامَ الْمَسِيحِيَّةِ —

The force with which
Islam spread very soon
brought it face to face
with Christianity....
Hai. sir. 2,12

سُرْعَانَ مَا آمَدَّتْ يَدُ الْغَلَامِ إِلَى
أَبِيهِ لَا لِيَذُودَ عَنْ نَفْسِهِ بَلْ —

The boy's hand was very
soon brought forward
toward his father, not
to defend himself, but....
Tai. (Br.) 124,19

§ 243 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS A GENITIVE

A **مِثْلًا**, "in the (same) manner of/as," is usually
followed by a paronomastic construction:

إِنَّكَ لَا تَعْرِفُ النَّاسَ مِثْلًا
أَعْرِفَهُمْ

You don't know humankind
as well as I do.
Hak. (Br.) 39,10

قَدْ تَرَكْتَهُ وَكُلَّ مَنْ فِيهِ مِثْلًا
يَتْرُكُ الْأَسِيرَ أَرْضَ الْمَنَى

I have abandoned it and
everybody in it, as a
prisoner leaves his
exile. Gibr. I,145,15

قَادَتْنِي مِثْلًا يَقُودُ الْبَصِيرُ
ضَرِيرًا

They led me as one who
sees leads the blind.
Gibr. I,135,14

(النِّسَاءُ) يُسَاهِمْنَ مِثْلًا يُسَاهِمُ
الرَّجُلُ فِي بِنَاءِ النَّهْضَةِ الْجَدِيدَةِ

They take part in the
creation of the new re-
naissance as men do.
Sa'. (Zy.) 6,36

سَأَذْكُرُكَ يَا سَلْمَى مِثْلًا يَذْكُرُ
الْغَرِيبَ الْمَسْتُوحِشَ وَطَنَهُ الْمَحْبُوبَ

O Salma! I shall remem-
ber you as the lonesome
stranger remembers his
beloved country.
Gibr. II,49,14

أَنَا هَهُنَا أَعِيشُ مِثْلًا كُنْتُ عَائِشًا
عِنْدَ مَا —

I live here as I did
when....
Gibr. III,88,5

(Compare with **مِثْلَ مَا**, Vol. III, p. 187f.)

B **مَسَافَةً مَا**, "in the interval of," "in the time...":

ثُمَّ عُدَّ إِلَيَّ مَسَافَةً مَا أَغْمَضُ عَيْنَيَّ
ثُمَّ أَفْتَحُهَا

Then come back to me as
quick as a wink [in the
time in which I close
and open my eyes].
Hus. ayy. I,31,2

C **كَلَّمَا**, "each time when...", "as often as...",
"whenever":

كَمَا كَانَ يَحْلُو لَهُ أَنْ يَقُولَ كَلَّمَا
سُئِلَ عَنِ الْحُبِّ

as he liked to say when-
ever he was asked about
love and women.
Mah. qah. 155,14

تَدِلُّهُ نَظَرَاتُهُ كَلَّمَا رَأَى

It shows in his eyes as
often as he looks at me.
Manf. sha'. 100,13

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كَلَّمَا بِأَخْصَاءِ
الدَّرَجِ كَلَّمَا صَعَدَ فِي سَلَمٍ أَوْ
هَبَطَ مِنْهُ —

Although the boy was very
fond of counting the steps
whenever he went up or
down a stairway....
Hus. ayy. II,5,9

إِنَّمَا سَمِعْتُ تَقُولُ كَلَّمَا أَرْغَمُوهَا
عَلَى الزَّوْاجِ —

as often as people [tried]
to coerce her into mar-
riage, she was heard
saying....
Hak. ahl. 43,11

(شَعْرَةٌ) كَلَّمَا أَبْيَضَتْ نَزَعْتُهَا

(A hair) whenever it be-
comes grey, she pulls
it out. Hak. sheh. 154,8

كَلَّمَا أَلْتَفَتَ الْمَوْتُ إِلَى الْمَوَاءِ
يَسْقُطُ مِنَّا أَلْفٌ

As often as Death looks
behind, we lose a thousand.
Gibr. III,73,9

(Compare with **كُلَّ مَا**, Vol. III, p. 187f.)

When **كَلَّمَا** follows the main clause, it may intro-
duce an elliptical construction in order to avoid
the repetition of elements already mentioned:

إِنَّ قِيمَ الْأَدَبِ — تَتَغَيَّرُ كُلَّمَا
الظُّرُوفِ

Literary values...change
as often as circumstances
do. Musa adab. 88,3

كُلَّمَا may also introduce the idea of progression
of the action: "the more..." rather than its repe-
tition: "as often as":

كُلُّهُمْ يَتَنَسَّمُ هَذِهِ الرَّائِحَةَ الذَّكِيَّةَ
الَّتِي تَبْعَثُهَا النَّارُ مِنْ هَذَا
الطَّعَامِ كُلَّمَا تَقَدَّسَتْ بِهِ إِلَى الْإِنضَاجِ

All of them would inhale
this delicious aroma
which the fire would ex-
tract from the food, the
closer it was to being
ready. Hus. ayy. II,50,4

With the indefinite meaning of "whenever," the
perfect after كُلَّمَا may have a nonpreterital signifi-
cance; the verb in the main clause may then be in the
jussive (also see Vol. III, p. 353ff.):

كُلَّمَا بَعُدْتُ مِنْ ذَاكَ الْبَلَدِ وَ مِنْ
بِلَدِكَ الْمَدِينَةِ وَكُلَّمَا بَعُدْتُ مِنْ
الْعَارِضِ شَمَالًا أَوْ شَرْقًا تَبْعُدُ مِنْ
الْغُلُوِّ فِي الدِّينِ

Whenever you go away from
that tribe and from that
city, whenever you go
away from al-Arid toward
the North or East, you
leave this excess of re-
ligion. Raih. mul. 81,20

The correlative idea, "the more...the more," is
also stated by this expression. كُلَّمَا with the rela-
tive clause must precede the main clause in order to
present this idea:

كُلَّمَا تَقَدَّمَ الْأَعْرَجُ فِي الشَّيْرِ زَادَ
فِي طُولِهِ

The more the lame boy
went on walking, the
longer his [shadow] be-
came. 'Aww. (Br.) 21,14

كُلَّمَا كَانَ الْإِنْسَانُ أَعْدَلَ وَأَحْكَمَ
كَانَ أَصَحَّ غَايَةً

The more a man becomes
just and wise, the more
righteous he becomes in
his aim.
Amin duh. III,47,4

كُلَّمَا أَوَّلْنَا فِيهَا تَكَثَّفَتْ وَتَعَالَتْ

The deeper he penetrated
into it, the denser and
higher it became.
Tai. (Zy.) 9,22

كُلَّمَا زِدْتَهُ فِكْرًا زَادَكَ مَعْنَى

The more you meditate
[about it], the more
meaningful it becomes.
Raf. wah. III,8,4

When the subordinated clause precedes the main
clause, the verb كَانَ may be used before the former
in order to lend a preterital meaning to the con-
struction:

وَكَانَ كُلَّمَا طَالَ صَمْتُ طَالَ حَصْرُهُ

The longer the silence
lasted, the greater was
his restraint.
Mah. qah. 133,7

كَانَ كُلَّمَا نَكِدَ الزَّمَانُ عَنَّا آزْدَادَ
صَبْرًا وَحُبًّا

The more full of misery
his fate had become, the
more his patience and
love had grown.
Mah. zuq. 14,3

كَانَ كُلَّمَا ظَهَرَ تَعَلَّقَتْ بِهِ أَنْظَارُنَا

Every time he appeared,
we followed him with our
eyes. Tai. (Zy.) 9,9

The verb in the main clause may be in the imper-
fect to express a progression in the past and thus
it is also governed by كَانَ :

وَلَقَدْ كَانَ كُلَّمَا آزَدْتُ تَوْسَعًا
فِي الْبَحْثِ أَرَى مَسَائِلَ تَنْجُمُ أَمَامِي

But the more I continued
my research, the more I
saw questions rising be-
fore me.
Hai. sir. 20,3

D أَوَّلَ مَا "in the first time of/when," hence,
"as soon as," "the moment when," "at the beginning
of," "when":

وَلَمْ يَكُنْ غَرَضِي أَوَّلَ مَا بَدَأْتُ
الْبَحْثَ —

It was not my aim at the
beginning of my research....
Hai. sir. 20,13

أَوَّلَ مَا نَبْدِئُ الْيَوْمَ نَصَلِّي عَلَى
النَّبِيِّ

At the beginning of each
day we praise the Prophet.
Mah. zuq. 9,20

كَانَ عِنْدَ مُحَمَّدٍ أَوَّلَ مَا أَشَدَّ بِهِ
الْعَرَضُ سَبْعَةَ دَنَانِيرَ

When his illness became
serious, Mohammed had
seven dinars in his pos-
session.
Hai. sir. 502,10

أَنَّ النَّبِيَّ قَالَ لَهُ أَوَّلَ مَا بَلَغَا —

that the Prophet told him,
on their arrival, to....
Hai. sir. 497,2

لِأَنَّ الْبَيْتَ تَحْتَاجُ أَوَّلَ مَا تَحْتَاجُ
إِلَى شَخْصِيَّةٍ

for a novel needs per-
sonality first of all.
Musa adab. 182,2

(Compare this usage with أَوَّلَ , Vol. III, p. 188.)

أَوَّلَ may be in the genitive after a preposition:

سَمِعْنَا الْقُرْآنَ غَضًا طَرِيًّا كَأَوَّلِ
مَا نَزَلَ بِهِ الْوَحْيِ

We heard the Koran as
freshly and newly as
when the Revelation had
first been given.
Raf. (Zy.) 20,32

لَقِيَهِ لِأَوَّلِ مَا دَخَلَ مَكَّةَ أَبَانُ بْنُ
سَعِيدٍ

Aban ibn Sa'id met him
as soon as he reached
Mecca. Hai. sir. 371,16

مَعَ النِّسَاءِ اللَّاتِي أُسْرِعْنَ إِلَيْهَا
لِأَوَّلِ مَا بَلَغْنَهُنَّ الْخَبْرَ

with the women who had
hurried to her as soon
as they heard the news.
Hai. sir. 505,10

كَانَتْ بِأَسْمَةِ أَبَدًا كَأَوَّلِ مَا
يَتَلَأَّلُ الْفَجْرُ

She always smiled like
the first glow of dawn.
Raf. wah. I,101,7

E حَالَمَا , "in the moment of/when," hence, "as soon as":

وَهُوَ حَالَمَا يَصِلُ إِلَى الْقَعْرِ يَفْتَحُ
عَيْنَيْهِ وَ—

As soon as he reaches the
bottom, he opens his eyes
and.... Raih. mul. 218,4

F قَدَرًا , "in the (same) measure of/as," "as much as." قَدَرٌ is either in the accusative or in the genitive after a preposition:

أَحَبَبْتَهُمْ بِقَدَرِ مَا كَرِهْتُ هَذَا
الَّذِي —

I love them as much as
I detest what....
Musa adab. 41,3

بِقَدَرِ مَا يُلَوِّكُونَ هَذِهِ الْفِكْرَةَ
يَجْهَلُونَ حَقِيقَتَهَا

The more they talk about
this idea the less they
understand its reality.
Jabr. (Br.) 70,4

حَقِيقَةُ قَلْبِهِ الْيَوْمَ لَيْسَتْ نَاجِمَةً
عَنْ قَطِيعَةٍ مَأْمُونٍ لَهُ بِقَدَرِ مَا هِيَ
نَاجِمَةٌ عَنْ تَذَكُّرٍ عَلَى طَهٍ وَهَوَاهُ

Today his real concern
was not caused so much
by Ma'mun's rift with
him as it was by the
thought of Ali Taha and
his love.
Mah. qah. 155,11

هُوَ مَعَكَ عَلَى قَدَرِ مَا أَنْتَ مَعَهُ

It treats you as you
treat it.
Raf. wah. III,8,5

مَعَ ذَلِكَ أَنَا لَمْ أَتَأَثَّرْ بِمَوْلَعَاتِ
هَذَا الْأَدِيبِ الْعَظِيمِ قَدَرًا
تَأَثَّرْتُ بِحَيَاتِهِ

Nevertheless, I was not
so impressed by the works
of this great writer as
I was by his life.
Musa adab. 176,17

G رَيْثًا is actually a compound of the adverbial and the verbal noun رَيْثٌ, "delay." It indicates the validity of the action expressed in the main clause "until" or "while" a future event happens. Thus it usually takes the imperfect in the relative clause with the meaning of a future projection in relation to the action of the main clause:

أَشْرْتُ إِلَيْهِ بِالسُّكُوتِ وَالْجُمُودِ رَيْثًا
يَنْتَهِي لِيُونَارْدُو مِنْ عَزْفِهِ

I motioned for him to
remain silent till
Leonardo had finished
playing.
Nu'. liq. 111,8

وَلِيُونَارْدُو لَا يَمُكَّتْ فِيهِ إِلَّا رَيْثًا
يَسْتَقِي لَنَا تَهْرِيْبَهُ خَارِجَ الْحُدُودِ

And Leonardo would only
stay there until we
found a way to smuggle
him outside the border.
Nu'. liq. 83,8

قَدْ دَعَوْتَهُمَا إِلَى الْجُلُوسِ فِي الْبَهْوِ
رَيْثَمَا نَتَنَاوَلُ كَأْسًا مِنَ السَّمْبَانِيَا

I asked them to sit in the lobby so that we could have a glass of champagne.
Din (Zy.) 3,29

وَلَكِنَّ هَذِهِ السَّعَادَةَ لَمْ يَدَمْ إِلَّا
رَيْثَمَا يَعْقُبُهَا سَقَاءٌ شَنِيعٌ

But this happiness only lasted until the next horrible misfortune.
Hus. ayy. I,64,15

هَذِهِ فِتْرَةٌ أَنْتِظَارٍ وَتَفَكُّيرٍ رَيْثَمَا
أَجِدُ سَبِيلًا لِلِاسْتِغْثَالِ بِالْحَيَاةِ
الْعَامَّةِ

That is a period of reflection and waiting until I find a way to become engaged in public life. Mah. qah. 81,5

But it may also take the verb in the perfect tense when referring to a past action:

سَكَتَ يَوْحَنَّا رَيْثَمَا اسْتَرْجَعَ أَنْفَاسَهُ

John remained silent until he recovered his breath. Gibr. I,95,20

It may be followed by two coordinated clauses:

وَقَفْتُ هُنَيْهَةً فِي مَدْخَلِ الْمَقَارَةِ
رَيْثَمَا يَكْفُ قَلْبِي عَنِ الْقَرْعِ
وَيَعْتَدِلُ النَّفْسُ فِي صَدْرِي

At the entrance of the cave I stood still for a moment while my racing blood slowed its pace and I recovered my regular breathing.
Nu'. liq. 68,9

H حينما, "at the time of/when," hence, "when," "while":

(نَظْرَةً) لَمْ يَسْتَرْجِعْهَا إِلَّا مِلَلَةً
بِالدَّمْعِ حِينَذَا ذَكَرَ أَنَّهُ سَيَفَارِقُ
عَمَّا قَلِيلٍ هَذِهِ الدَّارَ

[A look] which ended in tears when he thought that soon he would leave this house.
Manf. mag. 53,8

حِينَذَا عَادَ الْأَعْرَجُ فِي الْمَسَاءِ
إِلَى الْكُوْخِ نَالَ نَصِيْبَهُ أَرْبَعًا
وَتَلَاثِينَ عَصَا

On his return to the hut in the evening, the lame boy would receive his share of thirty-four blows. 'Aww. (Br.) 14,3

I رَيْثَمَا is a compound of رَبِّ and مَا, functioning adverbially. When رَبِّ governs an indefinite noun in the genitive case, it expresses, as we have seen (see Vol. II, § 105), some event as known through experience which may occur again; hence, its meaning: "sometimes," "many a time":

رَبِّ صِدْقٍ أَكْذَبُ مِنْ كَذِبٍ

Many a time a truth is more deceiving than a lie.
Nu'. liq. 25,7

As the compound رَيْثَمَا, it expresses an identical idea about an action which has taken place in the past and, thus, could happen again. Hence, the perfect tense is used in the clause, usually with a non-preterital meaning:

رَبَّمَا سَمِعْتَ فَتَى يَتْلُو الْقُرْآنَ فِي
صَوْتٍ هَادِئٍ مُتَعَدِّلٍ

You might hear the calm, steady voice of some young man reciting the Koran.
Hus. ayy. II,18,10

كَانُوا يُطِيلُونَ إِجَارَتَهُمْ يَوْمَيْنِ أَوْ
أَيَّامًا رُبَّمَا أَطَالُوهَا أَسْبُوعًا أَوْ
أَكْثَرَ مِنْ أَسْبُوعٍ

They prolonged their vacation two or more days, and sometimes a week and even more.
Hus. ayy. II,71,6

رُبَّمَا شَقَّ هَذَا السَّحَابُ مِنَ
الْأَصْوَاتِ نَهِيْقٍ حِمَارٍ أَوْ صَهِيْلٍ
فَرَسٍ

and sometimes the braying of a donkey or the whinnying of a horse would break through this confusion of voices. Hus. ayy. II,4,18

رُبَّمَا أُدِيرَتْ فِي بَعْضِهَا تِجَارَةٌ
السُّكَّرِ وَالْأَرْزِ أَيْضًا

and perhaps there would also be some trade in sugar and rice.
Hus. ayy. II,11,15

رُبَّمَا نَظَرَ إِلَى أَثَرِ بَعِيرٍ فَقَالَ
هَذَا بَعِيرٌ فَلَانٍ

and he might look at a camel's tracks and say this is so-and-so's camel.
Djir. tar. I,213,6

It is very often used with a meaning equivalent to the indefinite adverb "perhaps," without any connotation of past experience, and is still usually given in the perfect although referring to the future:

إِلَى خَنْتِي لِأَكْتُبَ إِلَى رُوكْسَانَ
رِسَالَةَ الْغَدِ رُبَّمَا كَانَتْ الرِّسَالَةُ
الْأَخِيرَةَ

to my tent to write
tomorrow's letter to
Roxane, and it might be
the last one.
Manf. sha'. 206,11

رُبَّمَا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ

Perhaps I shall return
to you shortly.
Manf. sha'. 241,5

لَأَنَّهُ أَقْوَى مِنْكَ رُبَّمَا تَقْتُلُكَ

for he is stronger than
you and he might kill
you. Manf. sha'. 33,3

رُبَّمَا مِنْ حَقِّكَ أَنْ تَجْعَلَ مِنِّي
كَلْبًا ...

Perhaps it is in your
power to make a dog out
of me....
Hak. sul. 44,5

After رُبَّمَا, the imperfect may also be used to
refer to the present:

أُصَدِّقُ يَا مَوْلَاتِي .. أَصَدِّقُ ...
لَكِنْ رُبَّمَا لَا أَفْهَمُ

"I do believe, My Lady,
I do believe, but per-
haps I do not understand."
Hak. ahl. 166,5

As an adverbial compound, it may be used after a
relative pronoun:

يُذَاكِرُ فِي أُسْبُوعٍ مَا رُبَّمَا ذَاكِرُهُ
مَأْمُونٌ فِي يَوْمَيْنِ

It would take him a week
to learn what Ma'mun did
in perhaps two days.
Mah. qah. 22,23

and to introduce a sentence or a main clause:

رُبَّمَا مَنَّ اللَّهُ عَلَيَّ!

May God bestow his favors
on me! Nu'. kan. 71,8

أَمَّا إِذَا تَمَكَّنَ مِنْهَا الطَّلُّ وَأَذْرَكَتْهَا
السَّامَةُ فَرُبَّمَا خَرَجَتْ عَنْ حِكْمَتِهَا
وَذَكَرَتْ مَثَالِبَ حَيَاتِهَا

When boredom overcame
her, at times she forgot
her wisdom and remembered
the shortcomings of her
life. Mah. qah. 163,2

or to introduce a single part of a sentence:

إِذَنْ هُنَا فِي هَذَا الْبَيْتِ عَيْنِهِ
رُبَّمَا فِي هَذَا الْمَوْضِعِ الَّذِي نَقِفُ
فِيهِ الْآنَ

then here in this very
hall, and perhaps even
in this place where we
stand now.
Hak. ahl. 46,1

أَشَدُّ مَا أَكْثَرًا, "more/most frequently";
"extremely," "most" and the like, are used introducing
a verbal sentence:

كَانَ أَبُوهُ يَنْتَظِرُ هَذِهِ السَّاعَةَ
أَشَدَّ مَا يَكُونُ إِلَيْهَا شَوْقًا

His father waited for
this moment with the
greatest expectation.
Hus. ayy. I,83,6

أَشَدَّ مَا يَكُونُ إِشْقَاقًا مِمَّا يَصِيرُ
إِلَيْهِ أَمْرُ الْإِسْلَامِ

He was very much con-
cerned about what would
happen to the cause of
Islam.
Hai. sir. 263,20

أَكْثَرًا مَا يَكُونُ أَنْ نَخَاسًا يَلِكْهُمْ
فَيَعْرِضُهُنَّ لِلْغَنَاءِ

Very frequently a slaver
would own them in order
to display them singing.
Amin duh. I,96,16

وَلَكِنْ أَكْثَرًا مَا أَشْتَقَانِ بِهِ كَانِ
الْبَاعِثُ عَلَيْهِ دِينِيًّا

But most often when they
dedicated themselves to
it, the incentive was
religious.
Amin duh. I,101,16

(Compare with the cases of non-adverbial أَكْثَرًا men-
tioned above, Vol. III, p. 188.)

They may also follow the subject of the sentence
or an anacoluthon (see Vol. II, § 180):

هَذِهِ أَكْثَرًا أَسْمَعُهَا فِي بَصْرَ

This I hear most fre-
quently in Egypt.
Kurd (Zy.) 28,27

هُوَ أَشَدُّ مَا يَكُونُ خَوْفًا مِنْ مَصِيرِ
ذَلِكَ الْيَوْمِ

He was very much con-
cerned about the out-
come of that day.
Hai. sir. 263,20

(قَرِيشٌ) هِيَ الْآنَ أَشَدُّ مَا تَكُونُ
خَوْفًا مِنْ — [The Koreish] was now
most afraid of....
Hai. sir. 169,22

تَنَاوَلَتِ الْكَنْجَةَ مِنْهُ بِرَفْقٍ أَقْرَبَ
مَا يَكُونُ إِلَى الْخَشَوِ Nu'. liq. 19,4
I received the violin
from him very gently,
almost humbly.

They may also be preceded by مَا as an exclamatory
particle (see Vol. II, § 105):

جَعَلَ السَّلَامُونَ يَنْتَهَبُونَ الْغَنِيمَةَ
وَمَا أَكْثَرَ مَا كَانَتْ ! Hai. sir. 297,14
The Muslims began seizing
the booty, and it was
immense!

مَا أَشَدَّ مَا يَشَارِكُهُمْ مُحَمَّدٌ فِي
شَوْقِهِمْ — Hai. sir. 364,18
How greatly Mohammed
shared their yearning....

Note that in coordinated constructions the ex-
clamatory formula expression does not have to be
repeated:

مَا أَشَدَّ مَا يَشَارِكُهُمْ مُحَمَّدٌ فِي
شَوْقِهِمْ وَمَا يُوَكِّدُ لَهُمْ أَنَّ هَذَا
الْيَوْمَ قَرِيبٌ ! Hai. sir. 364,18
How greatly Mohammed
shared their yearning,
and how greatly did he
assure them that this
day was near!

K أَيَّمَا, "what," "which," in the adverbial ac-
cusative and with an exclamatory meaning (see Vol. I,
§ 45) may introduce a relative paronomastic nominal
sentence. The nominal predicate of مَا undergoes
case attraction and is considered to be in the
genitive case.²⁷

سَرَّهُ أَيَّمَا سُرُورٍ أَنْ — It gave him a great
joy to....
Mah. qah. 14,17

27. The genitive ending, as a rule, cannot be ascer-
tained in unvocalized texts.

إِرْتَاَحَ أَيَّمَا إِرْتِيَاَحٍ لِلْقَوْلِ بِ — He found great pleasure
in saying....
Mah. qah. 22,18

إِصْطَرَبَتْ حَيَاتُهُ أَيَّمَا أَصْطِرَابٍ His life became completely
upset. Mah. qah. 53,2

§ 244 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS AN ACCUSATIVE

The relative pronoun مَا functioning as an indefi-
nite adverbial within the subordinate clause can as-
sume for the main clause at the same time the role
of an adverbial accusative expressing a temporal modi-
fication of the action of the main clause.

In such cases, since مَا introduces a temporal
modification that accompanies the action of the main
clause, it always implies simultaneity, at the same
time stating the duration of its action.

Arab grammarians call the relative pronoun in
this function مَا of duration."

The verb in the clause is generally used in the
perfect tense, with the meaning of the future:

سَأَشْكُرُكَ مَا فَضْلِكَ مَا حَيِّتُ I shall be thankful to
you for your kindness as
long as I live.
Manf. sha'. 261,16

نَحْنُ نَفَارُ مَا دُمْنَا نَحِبُ We shall be jealous as
long as we love.
Mah. qah. 145,22

أَوْصَاهُ بِالصَّلَاةِ وَالزَّكَاةِ مَا دَامَ حَيًّا He asked him to perform
the prayer and to give
alms as long as he might
live. Hai. sir. 3,2

مَا دُمْتُ أُعْطِيكَ الْقُدْرَةَ عَلَى أَنْ — As long as I give you the
power to....
Hak. sul. 136,9

also with a preterital meaning:

- قَدْ ظَلَّ يَحْفَظُ لَهَا خَيْرَ الْوَدِّ —
مَا عَاشَتْ He loved her deeply...as long as she lived.
Hai. sir. 109,20
- لَقَدْ جَاهَدْتُ مُحَمَّدًا مَا وَسَعَنِي
جِهَادُهُ وَحَارَبْتُ مَا وَجَدْتُ إِلَى
حَرْبِهِ سَبِيلًا I fought against Mohammed as long as it was possible and I battled (against him) as long as I saw a way to do it.
Hus. 'ala. III,207,8

and as an indefinite present:

- كُلُّ الْأَلْفَاظِ جَمِيلَةٌ مَا دَامَ الْفَمُ
الَّذِي يَنْطِقُ بِهَا جَمِيلًا All words are beautiful as long as the lips that say them are beautiful.
Manf. sha'. 103,12
- الَّذِي لَا يَدُّ مِنْهُ لِكُلِّ طِفْلٍ شَيْءٌ
مَا دَامَ الْطِفْلُ which is necessary for every child as long as there is a child.
Raf. wah. I,87,2
- الَّتِي كَانَتْ تَهْبِطُ تَحْتَ الْأَرْضِ
مَا أَضَاءَتِ الشَّمْسُ وَأَضْطَرَبَ النَّاسُ which would hide under the ground as long as the sun shines and people move about.
Hus. ayy. I,7,7

The temporal indetermination introduced by مَا may receive a specification through the use of a prepositional phrase with مِنْ :

- إِنَّا نَمَنَّا مَا شِئْتَ مِنْ أَعْوَامٍ that we have slept as many years as you wish.
Hak. ahl. 78,10

The temporal modification may refer to a subordinate clause:

- أَمَّا أَنْتَ فَسَافِرٌ مَا شِئْتَ أَنْ
تَسَافِرَ [You] travel as much as you want to.
Hak. sheh. 89,12

The subordinate clause may be understood:

- إِبْقِ مَا شِئْتَ فِي الْأَرْضِ Stay on earth as long as you wish.
Hak. (Br.) 42,20

مَا may also introduce a modal modification:

- قَدْ جَدَّ فِي طَلِبِ الْعِلْمِ مَا
اسْتَطَاعَ وَجَدَّ الْعِلْمُ فِي الْهَرَبِ
مِنْهُ مَا اسْتَطَاعَ He pursued knowledge as much as he could and knowledge fled from him as much as it could.
Hus. ayy. II,92,16
- مَا أَكْدَيْتَ بِهِ تَأْدِي It lets itself be led as you lead it.
Raf. wah. III,8,6

The temporal modification may, at times, present a logical relationship:

- وَمَا دُمْنَا وَصَفْنَا رَحْمَةَ الْمَالِ
فَ — Since we have described the mercy of wealth....
Raf. wah. III,14,9
- أَنْتَ أَيْضًا مَا دُمْتَ قَدْ سَأَلْتَنِي
شِقْتِي You, too, since you asked for my confidence.
Hak. sul. 71,9
- لَكِنْ لَا أَدْرِي لِمَ لَا تَنْفُضِي إِلَيْهَا
بِذَاتِ نَفْسِكَ مَا دُمْتَ تُحِبُّهَا وَمَا
دُمْتَ تَمَّتْ إِلَيْهَا بِصِلَةِ الْقُرْبَى
الَّتِي بَيْنَكَ وَبَيْنَهَا؟ But I cannot understand why you don't open your heart to her, since you love her and are a relative of hers.
Manf. sha'. 66,2

§ 245 THE ADVERBIAL مَا AFTER PREPOSITIONS

Although prepositional compounds governing an adverbial مَا are more frequently used in modern times than they were in medieval Arabic, they do not represent an innovation nor does their number seem to have increased considerably.

Such compounds can be and, in fact, usually are considered as conjunctive compounds. It is, however, difficult to decide to what extent they have actually become conjunctions. On the one hand, some of them go as far in some cases as to introduce a noun clause preceded by أَنْ; this would seem to point to their conjunctive character, since such a construction would not be admissible after a relative

pronoun. On the other hand, their flexibility in admitting an explicative prepositional phrase with *بَيْنَ*, and even, at times, an easy substitution in many cases by the relative adjective *الَّذِي*, speaks for the retention of their relative character.

The fact that these compounds are only used to express temporal or modal aspects of statements of a (real) fact can be explained as a consequence of this relative character. They are never used to express actions contrary to fact or those conditioned upon another action.

A *بَيْنَمَا*, "when," "while," "whilst," is also used in its shortened form, *بَيْنَا*, with the same meaning and construction. It is at times further shortened, perhaps under the influence of dialectical forms, with the end result of *بَيْنَ*, which is completely identical with that of the preposition alone (see examples below).

بَيْنَمَا introduces an action that in some way is interrupted by the action of the main clause. The duration implied by this compound particle is expressed by either a nominal or verbal sentence with the verb in the imperfect. The temporal meaning is always specified by the temporal sphere of the main clause, which usually follows the subordinate clause:

بَيْنَمَا هُوَ فِي شُغْلِهِ بِهَا كَانَ قَوْمٌ قَدْ بَدَأُوا يَتَهَايَسُونَ While he was busy attending her, some people began to murmur. Hai. sir. 358,4

بَيْنَا أَنَا سَتَسَلِمُ لِعَوَائِلِ التَّامَلَاتِ اسْتَلَفْتُ نَاطِرِي جَمْعَ غَفِيرٍ يَسِيرُ الْهَوِيَاءُ تَتَقَدَّمُ الْمَوْسِقَى While I was given to such reflections, a crowd walking slowly, preceded by musicians playing, attracted my attention. Gibr. II,103,16

بَيْنَ هُوَ يَسْحَبُ الْحَبْلَ while he pulls out the cord. Raih. mul. 218,8

A perfect may also be used in the clause when it has a durative or progressive meaning:

وَبَيْنَمَا كَانَ هُوَ يَصْعَدُ إِلَى مَقْعَدِهِ كُنْتُ أَنَا أَتْرَجُلُ While he was climbing up to his seat, I descended. Maz. (Zy.) 1,38

بَيْنَ كُنَّا عَائِدِينَ تِلْكَ اللَّيْلَةَ إِلَى الْخَبَاءِ مَرَرْنَا بِـ While we were returning to our tent that night, we went by.... Raih. mul. 68,13

The subordinate clause may also follow the main clause:

إِتَّفَقَ أَنَّ الْعَصَا لَطَمَتِ الْقَدِيدَ بَيْنَمَا كَانَ الْأَعْوَجُ يَرْفَعُهَا عَلَى الْعَمِّ إِبْرَاهِيمَ It happened that the stick hit the candle while the lame boy was raising it against his Uncle Ibrahim. 'Aww. (Br.) 20,18

The temporal clause introduced by *بَيْنَمَا* may function as an appositive of an adverb or adverbial phrase which has a temporal meaning:

فِي تِلْكَ السَّاعَةِ بَيْنَمَا كَانَتْ رَاحِيلُ وَأَبْنَتُهَا مَرِيَمَ وَخَلِيلَ جَالِسِينَ حَوْلَ مَائِدَةٍ خَشَبِيَّةٍ — طَرَقَ الْبَابَ وَدَخَلَ عَلَيْهِمْ خِدَامُ الشَّيْخِ عَبَّاسَ At that moment, as Rachel, Maryam and Khalil were seated around a wooden table, the servants of Sheikh 'Abbas knocked on the door and entered.... Gibr. I,181,6

بَعْدَ لَحْظَةٍ بَيْنَمَا يَنْظُرَانِ إِلَيْهِ فِي وَجُومٍ A moment later, while they are looking at him in apprehensive silence. Hak. ahl. 79,13

The action of the main clause, when following the subordinate one, frequently seems to have a certain connotation of an unexpected event. This effect can be emphasized by the adverbial demonstrative *إِنَّا*, or the expression *إِنَّا بِـ* introducing the main clause:

بَيْنَا أَنَا عَائِدٌ إِلَى مَنْزِلِي فِي لَيْلَةٍ مِنَ اللَّيَالِي إِذْ دَفَعَنِي الْجَهْلُ بِالطَّرِيقِ فِي هَذَا الظَّلَامِ إِلَى — While I was returning to my house one night, my ignorance of the way in the darkness suddenly brought me to.... Manf. (Zy.) 30,7

بَيْنَمَا أَنْتَ تَنْظُرُ إِلَى طَائِرِكَ — إِذَا بِهِ قَدْ مَرَّ مِنْ بَيْنِ يَدَيْكَ وَطَارَ While you are looking at your bird..., he suddenly leaves you and flies away. Gibr. I,109,20

وَبَيْنَا أَنَا أَفْكُرُ فِي ذَلِكَ إِذْ لَمَحْتُ
شَقِيًّا مِنْ أَوْلِيكَ الْأَشْقِيَاءِ —
While I was thinking about
that, I suddenly saw one
of those villains....
Manf. sha'. 130,14

The subordinating effect of the particle fades
at times to the point that it can be used to express
the validity of two different statements at the same
time:

لَكِنَّهُ لَا يُحِبُّ عَلِيَّ بَيْنَمَا لَا يَكُونُ
مَأْمُونٌ —
But he did not like 'Ali,
nor did he dislike Ma'mun.
Mah. qah. 69,3

Note that بَيْنَمَا may introduce a noun clause preceded by
أَنَّ:

بَيْنَمَا أَتْنَا نَحْنُ لَا نَزَالَ فِي الْأَعْلَابِ
بَعِيدِينَ عَنْ هَذَا الْحَيَاةِ مُتَنَكِّرِينَ لَهَا —
while we mostly still are
alien and hostile to this
way of life.
Zur. (Zy.) 18,10

B *فِيمَا*, "while," is followed by a nominal sentence
or a verbal one with inverted word order. Since it
always expresses the idea of a continuous action, the
verb is in the imperfect; its meaning will either re-
fer to the past or not, according to the context:

فِيمَا هُوَ نَائِمٌ يَوْمًا بِالْفَارِ جَاءَهُ مَلَكٌ —
Once, while he was sleeping
in the cave, an angel came
to him. Hai. sir. 133,3

فِيمَا مُحَمَّدٌ وَخَدِيجَةُ يُصَلِّيَانِ يَوْمًا
دَخَلَ عَلَيْهِمَا عَلِيٌّ مُفَاجَأَةً —
and, once, while Mohammed
and Khadija were praying,
'Ali suddenly went in to
them. Hai. sir. 139,21

فِيمَا هُمَا يَذْنَوَانِ مِنَ الْمَقْبَرَةِ
وَرَاءَ الْمَقْبَرِ سَأَلَتْهُ تَحِيَةً —
While they were approaching
the burial ground behind
the temple, Tahya asked
him.... Mah. qah. 74,14

فِيمَا هُوَ يَفْكُرُ فِي هَذَا —
أَحْسَ —
While he was thinking
about this...he felt....
Hus. ayy. I,143,14

The main clause when following the subordinate
may be introduced by إِذَا بِ:

فِيمَا هُوَ فِي هَدَاةٍ نَوْمِهِ إِذَا بِهِ
أَهْتَزَّ وَثَقُلَ تَنَفُّسُهُ —
While he was peacefully
sleeping, he suddenly
began to shiver and his
breathing became diffi-
cult. Hai. sir. 136,4

(For other functions and meanings of *فِيمَا*, see
Vol. II, § 127.)

C *عِنْدَ مَا* presents the specific and concrete moment
in which the action of the main clause, depending on
whether the stress is intended for the idea presented
by the main clause or by the temporal occasion.

It generally introduces a verbal sentence with
normal word order and is thus followed by a verb.
It is used with the perfect to express the past:

كُنْتُ فِي الثَّامِنَةِ عَشْرَةَ مِنْ عَتَمَى
عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ —
I was eighteen years of
age when destiny led me
to Rashid.
Gibr. I,113,4

وَلَكِنْ لَشَدَّ مَا زَهَلْتُ عِنْدَ مَا
سَمِعْتُ مُعَامِيًا آخَرَ يَقُولُ —
But I was greatly amazed
when I heard another
lawyer saying....
Kam. (Zy.) 4,44

or with the imperfect to express the present, usually
with an indefinite meaning:

عِنْدَ مَا نَقْدِمُ عَلَى إِعْمَالِ الدَّهْنِ
وَأَنعَامِ النَّظَرِ فِي وُقُولِ هَذِهِ
السَّائِلِ يَتَرْتَبُ عَلَيْنَا —
When we attempt to con-
sider and to examine
carefully such questions,
we must....
Hus. (Br.II) 75,10

ثُمَّ يَتَذَمُّونَ عَلَى تَسْرُعِهِمْ بَعْدَ قَوَاتِ
الْوَقْتِ عِنْدَ مَا تَصِيرُ النَّدَامَةُ مَجْلِبَةً
لِلْشُخْرَةِ وَالْإِسْتِهْزَاءِ بِدَلَا مِنْ
الْعَفْوِ وَالْغَفْوَانِ —
Then later they regret
their impulsiveness,
when regret becomes an
occasion of scorn and
ridicule instead of re-
mission and forgiveness.
Gibr. I,108,10

كثيراً ما أحنن عند ما أجد طالب
الآداب في مصر يتحدث عن
الأسلوب كأنه شيء يعلم

I am often sad when I
find a student of liter-
ature in Egypt talking
about style as if it were
something that can be
known. Musa adab. 19,9

عند ما ننقد الآداب في مصر —
يجب ألا ننسى —

When we examine literature
in Egypt...we must not
forget....
Musa adab. 97,2

"نبر" كلمة يرددونها عند ما
يجذب الغيصة الحبل برجله

nabar is a word which they
repeat when the diver
pulls the cord with his
foot. Raih. mul. 218,23

At times the perfect in the subordinate clause
has the meaning of an indefinite present: "as soon
as," "whenever":

أنظر يا سيدي إلى هؤلاء الأبطال
الباكين كيف استحالوا في لحظة
واحدة إلى ليث كواسر عند ما
سمعوا نداء وطنهم

"Look, My Lord, how these
weeping children become
ferocious lions in an
instant as soon as they
hear the call of their
country."
Manf. sha'. 209,15

The verb *كان* may precede the subordinate clause,
giving a preterital meaning to the construction:

مع ذلك كنت عند ما أقول نجد
هي تقول العراق

Nevertheless, whenever I
said "Nejed," she answered,
"Iraq."
Raih. mul. 23,10

D *كما* introduces a comparison: "as," "just as,"
"in the same way as," or a parallelism: "as also,"
"as on the other hand." In both cases, since the
relative pronoun *ما* necessarily points out the actual
and real circumstances of the statement expressed in
the relative clause, the syntactical function of the
compound is more that of a coordination than of an
actual subordination.

كما in this compound seems to have kept its
relative character almost completely, as we can see
when *النوى* is substituted for it in a pronominal
function (see Vol. III, p. 168ff.):

لا تعرف قانوناً كالذي نعرف
ولا تخضع لنظام كالذي نخضع له

They do not know laws as
we know [them], nor do
they obey any established
order as we do.
Hai. sir. 79,2

واضح أن الأمم تختلف في
مميزاتها كالذي بين أفرادها

It is obvious that nations
differ in their charac-
teristics as their peoples
do. Amin duh. I,5,3

In comparisons as well as in parallelisms, *كما*
usually introduces a verbal sentence:

النصرانية لا تقر نبوة محمد كما
يقر الإسلام نبوة عيسى

Christianity does not
acknowledge Mohammed's
prophethood as Islam
does that of Jesus.
Hai. sir. 5,18

أن جملتي راقته كما لم يرقه
شيء في حياته

that my expression had
amused him as nothing
ever had [before].
Maz. (Zy.) 1,15

ولكن الماضي كثيراً ما يلاحقنا كما
يلاحق الأمم بالضبط

But the past often chases
us exactly as it does
nations.
Jabr. (Br.) 71,24

أما أخوه فلم يسمعها هذه الليلة
كما لم يسمعها من قبل

His brother did not hear
them that night, the same
as he never had before.
Hus. ayy. II,42,11

لم يكن فقير الحال كما كان
يقال في ذلك الوقت

He was not poor at that
time as he was said to
be. Hus. ayy. II,54,2

كان للهند فلسفة كما كان
للليونان فلسفة

India had philosophy at
that time, as did Greece.
Amin duh. I,246,8

اختلفنا كما تختلف الشجرتان
المتجارتان في ثمرتهما وشكلهما

We became different, as
two trees closely rooted
do in fruit and form.
Manf. mag. 7,11

وَلَمْ يَكُنْ حَتَّى فِي حَالَتِهِ تِلْكَ يُؤْمِنُ
بِالْحَبِّ كَمَا عَرَفَهُ عَلَى طَه

Not even in such situations
did he believe in love as
'Ali Taha knew it.
Mah. qah. 155,16

كَثُرَتْ أَمْوَالُهُ كَمَا كَثُرَ أَوْلَادُهُ وَعَظُمَ
بَيْنَ قَوْمِهِ شَرُّهُ

His wealth increased, as
well as the number of his
sons and his standing
among his people.
Hai. sir. 95,13

(For cases of nominal sentences following **كَمَا** see
Vol. III, p. 239.)

The repetition required by this parallelism brings
forth a series of constructions in which the adverbial
relative clause precedes parts which in fact belong
in the main clause.

كَمَا with the subordinate clause can also be under-
stood as a parenthetical expression:

لَنْ أَعُودَ كَمَا كُنْتُ أَبَدًا

I never will be as I was.
Mah. qah. 36,15

أَنَّهُ مَا زَالَ كَمَا كَانَ قَبْلَ رَحْلَتِهِ
إِلَى الْقَاهِرَةِ قَلِيلَ الْخَطَرِ ضَعِيفُ
الشَّانِ

that he still was, as
before his journey to
Cairo, of little impor-
tance. Hus. ayy. II,122,4

كَانَ الْيَهُودَ إِلَى يَوْمُنَا كَمَا لَا
يُرَالُونَ يَذْكُرُونَ ثَوْرَةَ عِيسَى بِهِمْ

The Jews up to that time
remembered, as they still
do, Jesus' rebellion
against them.
Hai. sir. 81,6

قَدْ كَانَ أَبْنَاؤُهَا كَمَا لَا يَزَالُ
أَكْثَرُهُمْ حَتَّى الْيَوْمِ أَهْلُ بَادِيَةِ

Its population, as most
of them are even today,
consisted of Badouins.
Hai. sir. 78,21

When the subordinate clause precedes the main
clause, the former may be reintroduced in the latter
by means of a modal adverb:

لَتَكُنْ شَيْئُكَ كَمَا فِي السَّمَاءِ
كَذَلِكَ عَلَى الْأَرْضِ

Thy will be done on earth
as it is in heaven.
Gibr. I, 87,15

كَمَا عَرَفَ مُحَمَّدٌ طُرُقَ الْقَوَائِلِ فِي
الصَّحَرَاءِ — وَكَمَا آسْتَمَعَ إِلَى
الشُّعْرَاءِ — عَرَفَ كَذَلِكَ حَمَلُ
السَّلَاحِ

In the same way that
Mohammed became familiar
with the routes of the
caravans in the desert...
and listened to the
poets..., so he learned
how to carry arms.
Hai. sir. 116,6

كَمَا introduces a nominal sentence directly only
when the relative pronoun in the nominal sentence
functions as an adverbial predicate; thus it is fol-
lowed by a substantive in the nominative case:

أَبْقُوا الْأَنْوَارَ كَمَا هِيَ حَتَّى نَعُودَ

Leave the lights as they
are until we come back.
Manf. sha'. 60,5

لَإِنَّ مَكَانَهُ مِنْ قَلْبِي لَا يَزَالُ
بَاقِيًا كَمَا هُوَ

for his place in my
heart is still the same
as it ever was.
Manf. sha'. 255,3

(أَنْ) يَأْخُذُوا الْكَلِمَاتِ الْأَجْنَبِيَّةَ
كَمَا هِيَ أَحْيَانًا

They took the foreign
words [into Arabic] at
times without change.
Amin duh. I,182,14

فَيَرَاكَ كَمَا أَنْتَ

for he will see you as
you are. Manf. mag. 139,13

Otherwise, the nominal sentence is introduced by
أَنْ with the meaning of "as well as." This is actually
no different from the preceding construction, since
the nominal sentence with the particle **أَنْ** can be
considered as being the subject (i.e., a noun clause
with the function of a subject): "as the fact is,
that...."

كَمَا أَنَّ النَّفْسَ الْعَظِيمَةَ الَّتِي —
كَانَتْ فِي تَوْقِهَا إِلَى الْكَمَالِ تَرْغَبُ
عَنْ هَذَا اللَّهْوِ الَّذِي يَهْضُبُو إِلَيْهِ
أَهْلُ مَكَّةَ

as well as this Great
Spirit who..., in his
desire for perfection
detested the pleasures
for which the people of
Mecca strove.
Hai. sir. 118,10

لَكِنَّهُ بَقِيَ دَائِمًا أَصْلَ هَذِهِ
الْحَضَارَاتِ الَّتِي شَكَّلَتْ مَصَائِرَ
الْعَالَمِ كَمَا أَنَّ قُوَى الْأَثَرِ فِي
حَضَارَةِ هَذَا الْعَصْرِ الْحَاضِرِ

But it always remained
the basis of these cul-
tures which formed the
world's destinies, as
well as having a great
influence on the cul-
ture of the present era.
Hai. sir. 67,11

كَمَا أَنَّ رَئِيسَ الشَّيْخِ مُعَامٍ

The president of the
Senate was a lawyer
as well.
Kam. (Zy.) 4,6

الْبُؤْسُ قَضَاءٌ مَحْتَوَمٌ عَلَى الْبَائِسِينَ
كَمَا أَنَّ النَّعِيمَ قَضَاءٌ مَحْتَوَمٌ عَلَى
النَّعِيمِينَ
لَكِنَّ الْفَرْحَ كَثِيرَ الشُّيُوعِ كَمَا أَنَّ
الْحُزْنَ كَثِيرَ الشُّيُوعِ

Misery is the destiny of
the wretched as happiness
[is] that of the for-
tunate. Hus. (Br.) 94,14

But joy is very contagious,
as sadness also is.
Hus. ayy. II,84,19

كما is frequently followed by *لو* and thus intro-
duces a contrary-to-fact conditional clause which
takes the meaning of the hypothetical comparison,
"as if":

تَقَبَّلَتِ الْحَدِيثَ كَمَا لَوْ كَانَ
عَنِ الطَّقْسِ

She took the matter [as
lightly] as if it were
about the weather.
Nu'. liq. 33,4

كَمَا لَوْ كُنْتَ تَنْظُرُ إِلَيْهَا مِنْ سَمَاءِ
أُخْرَى لَا مِنَ الْأَرْضِ

as if you would be looking
at it from another firma-
ment, not from the earth.
Raf. wah. I,51,10

كَمَا لَوْ كَانَ مِنَ الْمُسْرِينِ الْمُثْقَلِينَ
بِالْمَالِ وَالْمَتَاعِ وَإِنْ كَانَ فِي الْوَقْعِ
لَا يَطْلُكَ إِلَّا الْبَيْتُ —

as if he were wealthy,
with money and property,
although he actually only
owned the house....
Mah. zuq. 13,8

(For more on *لو*, see Vol. III, p. 320ff.)

كما, "as though," introduces a nominal or verbal
sentence which has the meaning of a hypothetical com-
parison:

كَانَ يَعْزِيزُ إِلَى الْغَاظَةِ كَأَنَّمَا يُرِيدُ
أَنْ يَضْبَحَهَا فِي آذَانِ سَامِعِيهِ

He emphasized his words
as though he wanted to
fasten them onto the ears
of his listeners.
Hus. ayy. II,56,7

لَبِثَ بِلَا حَرَكٍ كَأَنَّمَا رَاحَ فِي
سَبَاتٍ عَمِيقٍ

He remained motionless as
if sunk in a deep lethargy.
Mah. qah. 36,20

امْتَلَأَتْ آذَانُهُ بِأَصْوَاتِ مُوسِيقِيَّةٍ
بَارِعَةٍ كَأَنَّمَا هِيَ مُوسِيقَى السَّمَاءِ

His ears were filled with
wonderful harmonious sounds
like celestial music.
Hai. sir. 119,14

The hypothetical comparison may refer to a circum-
stance introduced by a subordinate clause:

تَحَرَّكَتْ شَفَتَاهَا كَأَنَّمَا لَتَتَكَلَّمُ

Her lips moved as if to
speak. Mah. qah. 135,14

E فوق ما, "over," "above," "more than," intro-
duces a modal comparison:

لَوَى ذَقْنَهُ إِلَى الشِّمَالِ فَوْقَ مَا
لَوَاهَا اللَّهُ

He twisted his chin to
the left [even] more than
God had already done.
'Aww. (Br.) 11,20

F أكثر مما, "more than," and like expressions have
a comparative adverbial meaning and usually introduce
a verbal sentence:

وَمَعَ ذَلِكَ أَحِبَّهَا أَكْثَرَ مِمَّا تُحِبُّهَا
أَنْتَ

though I love her more
than you do.
Hak. shah. 122,16

فِي سَاعَتَيْنِ أَوْ أَكْثَرَ وَلَوْ دُرْتُ
أَنَّهُ طَالَ أَكْثَرَ مِمَّا كَانَ

in two hours or more and
I wished it had lasted
longer than that.
Amin (Br.) 88,6

وَلَمَّا كَانَتْ الزَّيَارَةُ لِلتَّعَارُفِ
فَأَحَبَّ إِلَّا تَطُولَ أَكْثَرَ مِمَّا
طَالَتْ

Since the visit had been
only to get acquainted,
he did not want it to
last longer than it al-
ready had.
Mah. qah. 143,17

انْخَفَضَ صَوْتُهُ أَكْثَرَ مِمَّا كَانَ مَخْفِضًا His voice grew softer than it already was.
Hus. ayy. II, 62, 6

It introduces a nominal sentence only when مَا functions as adverbial predicate (see Vol. I, § 7):

تَبْدُو لَكَ السَّمَاءُ عَلَى الْبَحْرِ The sky above the sea
أَعْظَمَ مِمَّا هِيَ seems to you greater than it is. Raf. wah. I, 51, 10

G مَا introduces an adverbial modification with a logical meaning of "since," "inasmuch as":

بِمَا أَنَّ صَاحِبَهُ لَمْ يَكُنْ يَعْرِفُ الطَّرِيقَ أَسْتَأْجَرْتُ كَذَلِكَ دَلِيلًا Since his master did not know the way, I hired a guide as well.
Raih. (Zy.) 23, 21

§ 246 ADVERBIAL CLAUSES

An adverbial clause, as its name indicates, assumes in the compound the function of an adverb. It expresses circumstances, modal, temporal, etc., that modify the action as stated in the main clause with which it may or may not have some parts in common.

§ 247 CIRCUMSTANTIAL CLAUSES

A modal circumstantial clause is called جُمْلَةٌ حَالِيَّةٌ by Arab grammarians, for it sets forth حَالٌ, "the state," or "situation." They emphasize the direct relationship of the clause to the part of the main clause which it modifies; this part is thus called ذُو الْحَالِ, and also, simply, حَالٌ. However, they do not go into the problem of its syntactical structure and various uses.

A According to the nature of such constructions and, in fact, to the nature of circumstances surrounding an action in general, the action or situation expressed by the circumstantial clause must be

simultaneous at least in its results with the action stated by the main clause which it modifies. This requires the subordinate clause to be, in addition, a statement of fact, usually expressed by the imperfect—as the progressive tense of Arabic—but also by a resultative perfect. Since a nominal sentence, generally thought timeless in Arabic, may be applied to a definite time, there is nothing against its use as statement of a specific temporal circumstance and thus as a subordinate clause in a circumstantial construction.

Subordinate circumstantial clauses may be used in asyndetical and syndetical construction. For the syndetical only, the coordinating conjunction وَ is used without any other introductory particles. Hence, in both cases, the syntactical structure of a circumstantial clause may have many points in common with a simple coordination—which may also be either syndetical or asyndetical (see Vol. III, p. 7ff.).

B From the structural point of view, the subordinating function of the main clause can be seen in the polarity of verbal tenses used—perfect in the main clause, imperfect in the subordinate—usually accompanied in the case of explicit subjects by the inversion of the word order of the subordinate clause in syndetical construction. In the cases in which this polarity is not presented—a verb in the perfect tense or a nominal sentence in the clause—only other polarities of less striking force can be presented, e.g., simple perfect in the main clause, resultative perfect with قَدْ in the subordinate; verbal sentence in the main clause, nominal sentence in the subordinate. These points, though, still leave numerous circumstantial clauses in which there is no apparent sign of the subordinating effect of the main clause.

They are, nevertheless, not to be considered as coordinations, for they cannot be inverted; that is to say, they never precede the main clause. At the most, they can be inserted into the main clause, still following the part they more directly modify, the ذُو الْحَالِ, and then only in syndetical constructions.

C The difference between asyndetical and syndetical construction of the circumstantial clauses is also usually neglected as though it were a question of mere style. In many cases this difference is in

reality a question, not of style, but of interpretation or evaluation of the circumstances to be expressed; in such instances, it will be immaterial —or rather of no great difference— which one of the two constructions, syndetrical or asyndetrical, is used.

In general we may say that a restrictive circumstance is expressed in Arabic with an asyndetrical construction, while the syndetrical expresses the nonrestrictive.

The syndetrical construction emphasizes the simultaneity of the two actions; thus they are to some extent independent of each other. The asyndetrical, on the other hand, emphasizes the unity of both main and subordinate statements. A typical consequence of this unity can be seen in the so-called auxiliary verbs, which, in such constructions, become compounds of completely different meanings from the ones they express when used independently (see Vol. III, p. 255ff.).

§ 248 THE ASYNDETICAL CIRCUMSTANTIAL CLAUSE

A A nominal sentence presenting an adverbial modification may be asyndetically used when it contains a personal pronoun that refers to the noun which the nominal sentence modifies. The following, however, should be noted:

a) The personal pronoun is always brought forward to the beginning of the nominal sentence, thereby causing frequent inversion of the normal word order (see Vol. I, § 9):

انصرفنا عن الجمرِكَ خلفنا
الزُّنُوجُ يَحْمِلُونَ حَقَائِبَ الْمَتَاعِ

We left the custom-house,
followed by Negroes carrying our luggage.
Tai. (Zy.) 9,16

رَأَى إِبْرَاهِيمُ مَصْرًا فِي يَدِهِ
الْأَزْلَامَ

He saw Ibrahim painting,
holding divination feathers
in his hand.
Hai. sir. 423,1

b) However, when the nominal sentence is modified by the negative adverb لا, there is no inversion of the word order:

كَشَفَ عَنْ وَجْهِهِ فَأَلْفَاهُ لَا حَرَكَ بِهِ

He uncovered his face and
found him motionless.
Hai. sir. 505,14

رَأَيْتَهَا فِي هَذِهِ الْغُرْفَةِ عَلَى هَذَا
السَّرِيرِ جَسَدٌ هَامِدَةٌ لَا حَرَكَ بِهَا

I found her in this room,
on this bed, a stiff
corpse, motionless.
Manf. (Zy.) 30,43

c) When the predicate of the nominal sentence is a grammatically undefined adjective or participle, the word order is inverted and the predicate, by analogy to the circumstantial adjective (see Vol. II, § 117), is put in the accusative case:

لِيَعْبُدُوهُ مَخْلِصِينَ لَهُ الدِّينَ
طَاهِرَةً نَفُوسَهُمْ

in order to worship him
faithfully and sincerely,
with an upright spirit.
Hai. sir. 137,8

حِينَ رَأَيْتُ أَبَا يَزِيدٍ مَجْمُوعَةً
يَدَاهُ إِلَى عُنُقِهِ —

When I saw Abu Yazid with
his two hands bound behind
his neck....
Hai. sir. 271,

وَجَدْنَاهُ قَائِمًا مُتَعَفًّا وَجْهِهِ

We found him standing, his
face pale.
Hai. sir. 110,22

نَزَلْنَا فِي الْعَقَبَةِ مَاشِينَ كُلَّنَا

We all walked down the
mountain slope.
Raih. (Zy.) 23,26

Here the following usage of the so-called impersonal passive participles should also be mentioned (see Vol. II, § 177):

سَقَطَتْ عِنْدَ سَمَاعِ الْخَبَرِ مَعِيًّا
عَلَيْهَا

Upon hearing the news,
she fainted.
Manf. mag. 247,17

سَقَطَ مَغْشِيًّا عَلَيْهِ

He fainted.
Manf. mag. 125,16

B A verbal sentence in the function of an adverbial modification may be used in an asyndetrical construction

a) when the subject of the main clause is, at the same time, subject of the verb in the adverbial clause. The subject is never repeated in the circumstantial clause nor represented by a personal pronoun:

ثُمَّ جَلَسَتْ تَنْظُرُ إِلَيْهِ بِحَنَوٍ وَشَفَقَةٍ
Then she sat down, looking at him with tenderness and compassion. Gibr. I, 159, 19

جَلَسْنَا إِلَى الْمَائِدَةِ نَأْكُلُ وَنَشْرَبُ وَنَتَحَدَّثُ
We were sitting around the table, eating, drinking, and chatting. Gibr. II, 29, 5

لَيْثْتُ لَيْلَتِي أَفْكُرُ
I spent that night thinking. Hak. ahl. 21, 8

لَقَدْ جَاءَ السَّاعَةَ هُنَا كَاهِنٌ شَيْخٌ يَسْأَلُ عَنْ مَنْزِلِكَ
This very moment an old priest came by asking for your house. Manf. sha'. 184, 12

b) or when the noun known as *ذُو الْحَالِ*, modified directly by the adverbial clause, is at the same time its subject. The subject, as above, is not repeated or represented in the subordinate clause:

رَأَيْتُ فَتًى فِي رَبِيعِ الْعَمْرِ يَتَقَدَّمُ
I saw a young man in the spring of his life approaching. Gibr. I, 134, 18

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِي بَكَاءً مَرًّا
I saw her child by her bed, crying bitterly. Manf. (Zy.) 30, 44

شَعَرَ مَرَّةً أُخْرَى بِالدَّمِ يَتَصَاعَدُ إِلَى رَأْسِهِ
He again felt his blood rising to his head. Mah. qah. 110, 12

حِينَ رَأَتْ إِسْمَاعِيلَ يَضْرِبُ أَخَاهُ
when she saw Isma'il beating his brother. Hai. sir. 88, 23

كَانَ عَدَدُهُمْ لَا يَزِيدُ عَلَى سَبْعِمِائَةٍ يِقَاتِلُونَ ثَلَاثَةَ آلَافٍ
Their number did not exceed 700 fighting against 3,000. Hai. sir. 296, 8

مَا أَجْمَلَ صَوْتًا سَمِعْنَاهُ آنَظَرِ رَوَاءَ
How beautiful was the voice we could hear that moment beyond the nocturnal hills, exclaiming....
Raih. mul. 40, 20

as *ذُو الْحَالِ* and also very often when the noun known as *ذُو الْحَالِ*—which usually is the subject of the main clause—assumes the function of an accusative or a genitive in the subordinate clause. The verbal sentence, acting as an adverbial modification, always has normal word order with the subject following the verb:

دَخَلَا الشُّقَّةَ يَتَّبِعُهُمَا الْبَوَّابُ بِالْحَقِيقَةِ
They entered the apartment, followed by the doorman with the suitcase. Mah. qah. 133, 19

هُوَ يَسِيرُ لَا تَعْنِيهِ سَقَسَقَةُ الْعَصَافِيرِ
He went on, paying no attention to the twittering of the birds. Tai. (Br.) 123, 12

ثُمَّ جَاءَ أَهْلُ الْقَرْيَةِ يَتَقَدَّمُهُمُ الْكَاهِنُ
Then the villagers came, preceded by the priest. Raih. (Zy.) 23, 31

خَرَجَ إِلَى الطَّائِفِ وَحِيدًا مَنفُودًا لَا يَعْلَمُ بِأَمْرِهِ أَحَدٌ
He went alone toward Taif, without anybody's knowing about it. Hai. sir. 187, 1

أَقَامَ مُحَمَّدٌ فِي الصَّحْرَاءِ سَنَتَيْنِ تَرْضَعُهُ حَلِيمَةً
Mohammed spent two years in the desert being nursed by Halima. Hai. sir. 110, 12

زَوْجَهَا مَائِلٌ أَمَامَهَا لَا يَنْطُقُ لِسَانُهُ بِحَرْفٍ
Her husband was bowing down in front of her without saying a word. Hus. ayy. I, 124, 10

انْطَلَقَتْ تَبْكِي لَا يَخْبِسُ دَمْعَهَا حَابِسٌ
She started to cry inconsolably. Hai. sir. 359, 15

In these instances there frequently is no structural distinction between relative and adverbial constructions.

Their meaning will be different only when the meaning of the subordinate clause clearly modifies either the action or the persons involved in it.

The reason for such structural similarity is to be found in the common nature of the two constructions, both being adjectival; i.e., the subordinate clause fulfills the function of an adjective in the main clause, as either an adjective in attributive agreement with its noun (a relative clause) or as an adjective in the adverbial accusative (a circumstantial clause).

Compare the above with the similarity of both expressions in English: "I saw the coming rain," and "I saw the rain coming." Whereas the first is equivalent to "I saw the rain that was coming," the second is equivalent to "I saw the rain while it was coming."

In modern Arabic, these constructions are quite often used in descriptions:

فِي الشَّارِعِ الْكَبِيرِ قَامَتِ عَلَى جَانِبَيْهِ
الْأَشْجَارُ الْبَاسِقَةُ تَقْبَعُ وُأَاهَا
الْقُصُورُ وَالْفِيلَاتِ

on the main road with tall trees on both sides and palaces and villas behind them (or behind which there were palaces and villas).
Mah. qah. 16,3

كَفَرَحِ الْأَطْفَالِ رَجَعَتْ أُمُّهُمْ مِنْ
سَفَرٍ

As the joy of children when their mother has returned from a trip (or whose mother has returned from a trip)!
Raf. wah. I,40,12

نَظَرَتْ أُمُّ حَمِيدَةَ إِلَى الشَّعْرِ الْفَاجِمِ
الْأَمِيعِ تَكَادُ تُجَاوِزُ ذَوَابَاتَهُ
الْمُسْتَوَسِلَةَ رَكْبَتَيْ الْفَتَاةِ

Um Hamida looked at the shiny jet-black hair with its unbound locks almost reaching the girl's shoulders (or whose unbound locks almost reached the girl's shoulders).
Mah. zuq. 31,7

Note:

إِنَّهُمْ يَذْهَبُونَ إِلَى أُرُوتَا فَيَعُودُونَ
لَا نَعْنُ نَفْهَمُهُمْ وَلَا هُمْ يَفْهَمُونَنَا

They go to Europe and then come back so [changed] that we do not understand them, nor they us.
Jabr. (Br.) 73,18

C The asyndetical construction must be used when the meaning of the action in the subordinate clause is future in relation to that of the main clause in which the action represents a necessary preparation as requirement for the subordinate.

Generally, this construction is equivalent in meaning to an expression of purpose or finality in English:

ثُمَّ ذَهَبَتْ تَدْعُو أُمَّهَا

Then she went to call her mother. Mah. zuq. 21,16

دَفَعَ إِلَيْهِ كِتَابَيْنِ يَحْفَظُ أَحَدَهُمَا
جَمْلَةً وَيَسْتَظْهِرُ مِنَ الْآخَرِ صُحُفًا
مُخْتَلِفَةً

He handed two books to him, one to be memorized completely and, from the other, several pages only.
Hus. ayy. I,67,9

أَنَّهُ ذَاهِبٌ إِلَى الْحَدِيقَةِ
يَسْتَنْشِقُ الْهَوَاءَ

that he was going to the garden to get some fresh air. Hak. sul. 57,5

أَيُّاذَنْ لِي مَوْلَايَ — فِي الذَّهَابِ
إِلَى حُجْرَتِي أَعْيُرُ مَلَأِسِي؟

"Will My Lord allow me, ... to go to my room to change my clothes?"
Hak. ahl. 59,14

الثَّالِثُ رَاحَ يَحْلِقُ

the third went to shave.
Hak. ahl. 61,10

جَلَسْتُ إِلَيْهِ أَتَحَدَّثُ مَعَهُ وَأَشْرَبُ
الْقَهْوَةَ عِنْدَهُ

I sat down to chat and have some coffee with him. Hai. (Zy.) 14,9

أَسْرَعْتُ نَحْوَهَا أَقْبَلَهَا كَمَا دَتِي

I hastened toward her to kiss her as I customarily did. Qal. (Zy.) 21,15

فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ ذَهَبَ
يَلْتَسِسُهَا

When he finished the prayer he went to look for them.
Hus. ayy. I,56,10

مَا جِئْتُ أَدْعُوكَ إِلَى زِفَافِ بَهَاءٍ
 "I have not come to invite
 you to Baha's wedding."
 Nu'. liq. 23,16

D As we have seen in the preceding examples, in the majority of cases a verb in the perfect tense in the main clause is followed by the imperfect in the subordinate.

However, both the main and the subordinate clauses may also take the verb in the perfect tense. The perfect in the subordinate clause has the meaning of a resultative perfect; thus, it is most often preceded by the particle *قَدْ* and presents the action as having been started in the past but as still lasting in its results:

كَانَ صَاحِبِنَا يَضِي بَيْنَ هَذَا كُلِّهِ
 شَرَّدَ النَّفْسَ قَدْ غَفَلَ أَوْ كَادَ
 يَغْفُلُ عَنْ كُلِّ أَمْرِهِ
 Our friend used to go
 through all this, dis-
 concerted, completely
 —or almost completely—
 unaware of his situation.
 Hus. ayy. II,4,20

كَانَ يَخَافُ أَشَدَّ الْخَوْفِ أَشْخَاصًا
 يَتَمَثَّلُهَا قَدْ وَقَفَتْ عَلَى بَابِ
 الْحَجَرَةِ
 He most feared certain
 apparitions which he would
 fancy standing on the door
 of the room.
 Hus. ayy. I,8,9

لَإِنَّهُمْ رَأَوْا الْحَضَرَ قَدْ فَسَدَ
 بِأَلَا خِتْلَاطٍ
 for they saw the city
 dwellers [speech] cor-
 rupted through [racial]
 mixing.
 Amin duh. I,312,10

E The verb in the main clause, which is usually in the perfect tense, may also be in the imperfect, but always with the meaning of the present:

يَقِفُ يَنْظُرُ إِلَيْكَ لَحْظَةً
 He always stands a
 moment looking at you.
 Hak. sul. 125,14

بَيْنَ الْقَدِيمِ وَالْجَدِيدِ تَقِفُ الْمَسْلَمَةُ
 الْمُتَعَلِّمَةُ حَائِرَةً لَا تَسْتَطِيعُ أَنْ —
 Between the old and the
 modern, the educated Mus-
 lim woman stands confused,
 without being able to....
 Q. Amin (Zy.) 6,45

Compare the above with verbs in an auxiliary function, Vol. III, p. 255ff.

F Statements following the formular questions *مَا بَالُكَ*, *مَا بَالُكَ*, and similar ones should be considered as circumstantial clauses in asyndetical construction.²⁸ They are used asyndetically only:

مَا لَوَجْهِكَ قَدْ تَغَيَّرَ؟
 "Why has your face changed?"
 Hak. sheh. 134,3

مَا لِي أَرَاكَ تَنْظُرُ إِلَى أَنْفِي؟
 "Why are you looking at my
 nose?" Manf. sha'. 46,17

مَا بَالُ الْمُسْلِمِينَ وَالنَّصَارَى إِذَا
 ظَلُّوا عَلَى الْقُرُونِ خُصُومًا مُتَقَاتِلِينَ؟
 Then why did Muslims and
 Christians fight each other
 as opponents over the cen-
 turies? Hal. sir. 5,15

مَا لَكُمْ تَفْرُونَ مِنِّي وَجْهِي؟
 Why do you flee from me?
 Manf. sha'. 41,11

وَمَا لِأَخْبَارِهِ انْقَطَعَتْ مِنْ يَوْمٍ أَنْ
 سَافَرَ مَلِكُ الْمَدِينَةِ
 Why hasn't there been any
 more news from the king
 of the city since he de-
 parted? Hak. sheh. 132,2

G An asyndetical adverbial clause is frequently used

a) following an adverbial accusative:

رَأَى عَيْنَيْهَا مَحْمَرَتَيْنِ تَنْدِرَانِ
 بِالدُّمُوعِ
 He saw that her eyes were
 red, speaking of tears.
 Mah. qah. 121,5

28. Brockelman (*Grund.*, II, p. 473) considers these constructions as sentences in asyndetical coordination.

We, however, prefer to see adverbial-circumstantial constructions, taking into consideration that the same formular expressions are rather frequently followed in modern Arabic by an adverbial accusative:

مَا بِأَلَهُمْ مُسْتَدِيرِينَ إِلَى حَائِطِ
 الدَّارِ هَكَذَا؟
 Why are they leaning like that
 against the wall of the house?
 Hak. sheh. 119,15

مَا بِأَلُكَ وَاجِمًا؟
 Why are you silent?
 Hak. sheh. 139,4

جَلَسَ عَلَيْهِ صَامِتًا سَاكِئًا يَنْتَظِرُ
مَا تَقُولُ

He sat down, still and quiet, waiting for what she would say.
Manf. sha'. 95,8

لَبِثْنَا بَعْدَ ذَلِكَ سَاعَةً صَامِتِينَ
لَا يَنْطَاقَانِ

After this, we remained a while in silence, without saying a word.
Manf. mag. 30,4

b) also after an adjective or a participle in the accusative case governed by كَانَ :

وَكَانَ النَّسِيمُ بَارِدًا رَطْبًا
يَتَرَفَّرُ

The breeze was cool and damp, gently stirring.
Manf. mag. 37,17

كَانَ كُشَارِعَ رَشَادَ بَاشَا صَخَامَةً
وَسَكُونًا تَحْتَشِدُ عَلَى جَانِبَيْهِ
الْأَشْجَارُ الْبَاسِقَةُ

It was like Rashad Pasha Street, broad and quiet, with tall trees aligned on either side.
Mah. qah. 54,15

c) and after a nominal sentence²⁹:

أَنْتُمْ فِي الظَّلَامِ تَنْتَظِرَانِ الْفَجَرَ

You are in darkness waiting for the dawn.
Hak. ahl. 34,1

عَيْنَاهَا مَحْمَرَّتَانِ ذَاهِلَتَانِ
تَطَوَّقَهُمَا هَالَتَانِ ذُرْقَاوَانِ

Her eyes were red and tired, with [blue] rings under them.
Mah. qah. 36,22

حَوْلَهُ الْمُتَكَلِّمُونَ يَدْعُونَ إِلَى
الْإِسْلَامِ

Around him [were] the theologians urging [every-one] to embrace Islam.
Amin duh. I,380,16

d) also after a single noun:

ثَلَاثَةٌ يَأْكُلُونَ وَيَشْرَبُونَ

three people, eating and drinking. Gibr. II,29,17

29. Compare with cases of predicative adjectives, Vol. I, Section 11.

أَصْوَاتُ النِّسَاءِ يَخْتَصِمْنَ وَأَصْوَاتُ
الرِّجَالِ يَتَنَادُونَ فِي عَنَفٍ وَيَتَحَادَثُونَ
فِي رَفَقٍ وَأَصْوَاتُ الْأَثْقَالِ تَعْطُ
وَتَعْتَلُ وَصَوْتُ السَّعَاءِ يَتَفَنَّى بِبَيْعِ
الْمَاءِ وَصَوْتُ الْحَذِيٍّ يَزْجُرُ حِمَارَهُ
أَوْ بَغْلَهُ أَوْ قَرْسَهُ وَصَوْتُ الْعَرَبَةِ
تُثَرُّ عَجَلَاتُهَا أَرَا —

Voices of women quarreling, of men calling to each other roughly but conversing in a friendly manner, the noise of loads being put down or carried, the cries of the water carriers praising their water in order to sell it, of a coachdriver scolding his donkey, mule, or horse, the noise of a cart with squeaking wheels....
Hus. ayy. II,4,14

ثَلَاثَةٌ يَمَالِئُونَ الشَّعْبَ —

Three, helping the people....
Raih. mul. 374,10

H We should also mention here constructions in which a noun is introduced by the demonstrative adverb إِذَا with an interjectional function; the noun is either in the nominative, or in the genitive case after the preposition بِ (see Vol. II, § 126):

فَإِذَا بِالْعَجُولِ ضَمَنْ حَظِيرَةٍ
وَاسِعَةٍ مَوْثِقَةً بِالْحَبَالِ يَحْقُرُهَا
أَحَدُ الرَّهْبَانِ وَفِي يَدِهِ نُبُوتٌ

And there his ox was tied with ropes in a wide shed while one of the priests was watching over it, a club in his hand.
Gibr. I,92,15

إِلْتَفَتَا إِلَى مَصْدَرِ الصَّوْتِ —
فَإِذَا هُمَا فَتَاتَانِ تَنْتَحِمَانِ
رَازِيَةً مِنَ الْمَقْهَى

They looked toward the direction from which the voice came...and it turned out to be two girls sitting apart in a corner of the coffee house.
Idr. (Br.) 79,14

وَإِذَا الشَّبَابُ وَالصَّبِيَانُ قَدْ
فَزَعُوا إِلَى أُمِّهِمْ

There, the youngsters had sought asylum with their mother. Hus. ayy. I,124,8

I The adverbial clause in asyndetical constructions follows the noun it modifies as closely as the normal structure of the main clause allows; thus, it can be separated from its noun by one or more parts of the main clause:

عِنْدَمَا أَجِدُ طَالِبَ الْأَدَبِ فِي
بَصْرٍ يَتَحَدَّثُ عَنِ الْأَسْلُوبِ —

When I meet a student of
literature in Egypt talking
about style....
Musa adab. 19,9

قَامَ عَلَى الْأَثَرِ مِنْ فَرَاشِهِ كَأَلَاةٍ
لَا يَخَافُ وَلَا يَفْكُرُ بِشَيْءٍ

Immediately afterward he
got up from his bed me-
chanically, without
fearing or thinking of
anything.
'Aww. (Br.) 20,2

J Two or more adverbial clauses in asyndetical construction modifying the same main clause are usually coordinated by the conjunction وَ :

قَضَيْتُ فِي صُحْبَتِهِ عَهْدًا طَوِيلًا مَا
أُنْكِرُ مِنْ أَمْرِهِ وَلَا يُنْكِرُ مِنْ أَمْرِي

I spent a long time in his
company, not finding fault
with him, nor he with me.
Manf. (Zy.) 30,3

جَلَسْتُ إِلَيْهِ أَتَحَدَّثُ مَعَهُ وَأَشْرَبُ
الْقَهْوَةَ عِنْدَهُ

I sat down to have a chat
with him and to drink a
cup of coffee in his
company.
Hai. (Zy.) 14,9

(الْمُسْلِمُونَ) جَعَلُوا يُقِيمُونَ قَرَائِصَهُ
مَجْتَمِعِينَ وَيَقِيمُونَهَا قَرَادَى لَا
يَخَافُونَ أَدَى وَلَا يَخْشَوْنَ فِتْنَةً

[The Muslims] began to
perform the obligatory
prayers, both together
and privately without
fear of harm or dissent.
Hai. sir. 228,5

أُرِيدُ أَنْ أَعِيشَ حُرًّا مَسْتَقْلَلًا لَا
أَخْشَى أَحَدًا وَلَا أَهَابُ شَيْئًا

I want to live freely and
independently, not fearing
anyone nor intimidated by
anything. Manf. sha'. 161,2

but they may also follow each other without any connecting conjunction:

سَاعَةً جِئْنَاكَ نَعْدُو نَسْأَلُكَ مَلْجَأً
وَمَخْبَأً؟

when we came to you, run-
ning and asking you for
refuge and a hiding place?
Hak. ahl. 12,8

§ 249 VERBS IN AN AUXILIARY FUNCTION

A Numerous verbs, when used governing an asyndetical circumstantial clause, frequently lose their original meaning and become, more or less completely, adverbial determinations for the verbs they govern, which in turn, thus logically become the main verbs in the construction.

From the syntactical point of view, the auxiliary function of such verbs is expressed by the fact that they always introduce the following verb in the imperfect, which verb will have the same subject as that in the governing function. This construction is always asyndetical. From the point of view of meaning, the auxiliary function is seen in the fact that it places the verb following it in a definite temporal sphere and also gives an adverbial modification to its meaning based on, or related to, the original significance of the verb.

However, we can only speak here of an auxiliary function and not of auxiliary verbs, since the latter always retain the same independence from the governed verb that they do in the usual construction. They are always used according to the patterns we have seen in our discussion of asyndetical circumstantial clauses.

B كَانْ should be mentioned at this point. Its original function has faded completely and it is now used to modify or determine the temporal sphere of the governed verb. (For more complete information on this verb, see Vol. I, § 11, 22.)

لَيْسَ has completely lost its temporal meaning; it is only used with that of the present and frequently is equivalent to a negative particle. (For additional information on its usage, see Vol. I, § 11, 33.)

C أَصْبَحَ, "to enter upon morning", أَصْبَحَ, "to enter into evening" are verbs that in some especially common constructions have dropped their original meanings and have become auxiliary verbs meaning "to become" —with or without any temporal connotation— followed by a verb in the imperfect used asyndetically:

أَصْبَحْتُ لَا أَدْرِي — I no longer know....
Manf. sha'. 63,2

أَصْبَحْتُ أَحَادِيثَ لَكَ طِفْلَةً لَا
تَلْدُ لَكَ الْآنَ

My stories to you when
you were a child do not
interest you now.
Qal. (Zy.) 21,18

أَسَى الْقَوْمَ يَنْتَظِرُونَ مَا اللَّهُ
فَاعِلٌ بِالْوَلِيدِ فَلَمَّا أَصْبَحَ —

The people spent the night
waiting for what God would
do to al-Walid, but on the
following morning....
Hai. sir. 125,12

أَصْبَحْتُ لَا تَكْتُبِينَ إِلَيَّ حَرْفًا وَاحِدًا

You no longer write to me
[even] a single word.
Manf. mag. 174,14

Note, however, the following syndetical construction:

ثَلَاثَةٌ يُعَالِجُونَ الشَّعْبَ الَّذِي
أَصْبَحَ وَبِيْدِهِ النَّجَاحُ

Three, helping the people
who had become the crown
in its hands.
Raih. mul. 374,10

D Other verbs used in a similar way are:

بَقِيَ "to remain," "to continue"

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ
السَّاعَةِ

He kept talking to me
about you for almost an
hour. Nu'. liq. 13,16

بَقِيتُ أَفْعَلُ كُلَّ ذَلِكَ

I went on doing all this.
Gibr. I,164,2

حَتَّى أَبُو بَكْرٍ — قَدْ بَقِيَ لَا
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا

Even Abu Bakr...knew only
little about the matter.
Hai. sir. 210,9

مَضَى "to go," "to go on"

هَكَذَا مَضَى يَحَارِثُ نَفْسَهُ

Thus he went on talking
to himself.
Mah. qah. 112,3

مَضَى يَشْتُمُنِي

He went on abusing me.
Maz. (Zy.) 1,27

صَارَ "to become," "to begin"

صَارَ يَتَرَدَّدُ عَلَى بَيْتِهَا كُلِّ خَمِيسٍ

He began to visit her
house every Thursday.
Mah. qah. 12,9

صَرْتُ بِهِمْ الْأَطْفَهَمَ —

I began to humor them....
Hak. ahl. 74,14

ظَلَّ "to continue"

فَقَدْ ظَلَّتْ تَعْمَلُ وَتَنْتَشِرُ مُؤَثَرَةً
فِي الْبِلَادِ الْمَفْتُوحَةِ

For they continued acting
and spreading their in-
fluence on the conquered
countries.
Amin duh. I,1,12

ظَلَّتْ هَذِهِ الْأَفْكَارُ تَتَرَاخَمُ عَلَى
فِكْرَتِي وَتَتَسَاهَمُ عَوَاطِفِي —

My thoughts and feelings
were in great confusion....
Gibr. I,133,9

دَامَ "to last"

مَا دَامَ ذَلِكَ لَمْ يَحْدَثْ —

As long as this did not
happen....
Hai. sir. 151,5

مَا دَامَ الْمُسْتَقْبَلُ يُعْرِينَا —

As long as the future
interests us....
Hind. (Zy.) 32,15

Note that it may also be followed by a resultative perfect:

أَنْتَ أَيْضًا مَا دُمْتَ قَدْ سَأَلْتَنِي
ثِقَتِي وَقُرْبِي

You, also, since you
asked for my confidence
and to be near me.
Hak. sul. 71,9

وَمَا دُمْنَا قَدْ وَصَفْنَا رَحْمَةَ الْمَالِ
فَ —

Since we have described
the mercy of wealth....
Raf. wah. III,14,9

(For more on this construction see Vol. III, p. 231ff.)

اسْتَمَرَ "to stay," "to persevere"

— اِسْتَمَرَ اَلْكُوْنَت يَقُوْلُ — The Count went on saying....
Manf. sha'. 216,8

عَادَ "to return, "to repeat"

عَادَتْ تَقُوْلُ بِهَدُوٍّ She quietly spoke again.
Gibr. I, 121, 1

مَا عَدْتُ اَعْرِفُ عَنْهُ شَيْئًا and I did not hear from
him again.
Nu'. liq. 46, 10

عَدْتُ اُحْسَ مَرَّةً اُخْرَى — On another occasion I
again felt that....
Kam. (Zy.) 4, 30

وَلَمْ اَعُدْ اَعْلَمْ بَعْدَ ذَلِكَ مِنْ
أَمْرِهَا شَيْئًا After this I did not
learn anything more from
her. Manf. (Zy.) 30, 25

Note the ellipsis in the following:

نَمْ سَكَتَ قَلِيْلًا قَلِيْلًا حَتَّى لَمْ
يَعُدْ اِلَّا صَرْخَةً خَافَتَهُ قَصِيْرَةً
مِنْ اَنْ لَانَ Then it stopped little by
little until it was only
[did not return to be] a
weak, faint cry from time
to time.
Qal. (Zy.) 21, 53

كَانَ "to be on the point of"

كُدْتُ اَخْذُ بِهَذَا الرَّأْيِ I almost accepted this
opinion.
Hai. sir. 25, 13

حَتَّى كُدْتُ اَسْقُطُ to the point that I al-
most fell down.
Hus. ayy. I, 103, 10

لَمَّا عَرَفَتْهُ كَادَ يَفْشَى عَلَيْهَا When she learned of it,
she almost fainted.
Hai. sir. 359, 14

— مَا كَادَ يَصِلُ اَلْبَسْتَانِيْ The gardener had hardly
arrived...I had hardly
started to....
Qal. (Zy.) 21, 36

مَا كَادَ وَ يَبْلُغُوْنَ بِهٖ بَابَ الدَّارِ They had barely reached
the door with him....
Hus. ayy. I, 134, 12

وَإِذْ كَانَتْ اَلْحَرْبُ فِي صَدْرِ
اَلْاِسْلَامِ تَكَادَ تَكُوْنُ دَائِمَةً وَكَانَ
اَلنَّصْرُ لِلْمُسْلِمِيْنَ يَكَادُ يَكُوْنُ مُتَلَاحِقًا
مُّطَرِدًا وَاَلْاِيْلَادُ اَلْمَفْتُوْحَةُ وَاَلْاُمَمُ
اَلْمَقْلُوْبَةُ لَا تَكَادُ تُعَدُّ — Since Islam was, at its
beginning, in a state of
almost constant war, with
the Muslims almost con-
tinuously victorious and
the countries conquered
and peoples subjugated
almost countless....
Amin duh. I, 82, 5

لَيْثَ "to continue, "to wait"

لَيْثَ لَا يُجِيْبُهُ He did not answer him for
a while.
Raf. wah. I, 260, 14

رَاحَ "to go away, "to begin"

رَاحَتْ تَدَخُنْ She began to smoke.
Mah. zuq. 182, 3

رَحَّتْ اَخْشَى اَصْطِدَامًا بَيْنَهُ
وَبَيْنَ شَقِيْقَتِهِ I began to fear a bitter
scene between him and
his sister.
Nu'. liq. 49, 3

رَحَّتْ اَقْلَبُهُ I began to inspect it.
Maz. (Zy.) 1, 4

اِنْطَلَقَ "to be loose, "to hurry"

اِنْطَلَقَتْ تَبْكِي She burst into tears.
Hai. sir. 359, 15

فَتِيَ "to desist, "to cease"

اَلَّذِي مَا فَتِيَ يَذْكُرُ — who still remembers....
Tai. (Zy.) 9, 37

زَالَ "to cease, "always used in a negative
construction:

مَا زَلْتُ اَكْتُمُهُ I have kept it secret.
Manf. sha'. 215, 9

بَيْتُ الْقُدْسِ كَانَ مَا يَزَالُ بِأَيْدِي
الرُّومِ Jerusalem still was in the
hands of Byzantium.
Hai. sir. 511,3

E In negative statements the negative adverb, as we have seen (also refer to examples given immediately below), usually modifies only the subordinate verb and thus is placed immediately preceding it:

ثُمَّ زَادَ بِصَوْتٍ مُنْخَفِضٍ يَكَادُ لَا
يَسْمَعُ — Then he continued in a low
voice which could hardly
be heard....
Gibr. I, 160, 19

لَيْتَ لَا يُجِيبُهُ He did not answer him for
a while. Raf. wah. I, 260, 14

إِذَا كُنَّا لَا نَبْدَأُ بِأَنْفُسِنَا فَ — If we do not begin with our-
selves then....
Raih. mul. 79, 2

نَحْنُ الَّذِينَ — نَكَادُ لَا نَعْرِفُ
شَيْئًا مِنْ مَعِيشَةِ سُكَّانِ الْقَرْيِ We who..., know almost
nothing of the life of
the villagers.
Gibr. I, 76, 11

أَصَبَحْتُ لَا تَكْتُبِينَ إِلَيَّ حَرْفًا وَاحِدًا You do not write to me
anymore, not [even] a
single line.
Manf. mag. 174, 14

With some auxiliary verbs, however, the negative adverb may be brought forward to precede the complete expression without actual change in meaning:

مَا بَقِيَتْ أَسْمَعُهُ I did not hear from him
again. Nu'. liq. 10, 17

مَا كَادَ الرَّجُلُ يَسْمَعُهَا حَتَّى
أَهْتَزَّ The man had scarcely heard
her when he began to shake.
Tai. (Zy.) 34, 5

وَلَمْ يَكَدْ يَدْخُلُ الدَّارَ حَتَّى — He had hardly entered the
house when....
Hus. ayy. I, 40, 2

قَالَ بِصَوْتٍ لَا يَكَادُ يَسْمَعُ — He said in a voice that
almost could not be
heard.... Mah. qah. 91, 2

لَا تَكَادُ تَجِدُ فِي شُعَرَاءِ Among the poets of pre-
Islamic times you can
— الْجَاهِلِيَّةِ شَاعِرًا hardly find a single
one.... Djir. tar. I, 168, 2

F In correlative disjunctive expressions when the second part includes the same verb as the first but is modified by a verb in an auxiliary function, both parts can be expressed as complete sentences:

دُونَ أَنْ يَرَى أَوْ يَكَادَ يَرَى شَيْئًا without seeing anything,
or almost anything.
Hus. ayy. I, 31, 5

لَا يَحْفِلُ بِهِمْ أَحَدٌ أَوْ لَا يَكَادُ
يَحْفِلُ بِهِمْ أَحَدٌ without anyone's, or almost
anyone's paying attention
to them.
Hus. ayy. I, 79, 5

أَمَّا النِّسَاءُ وَعَامَّةُ النَّاسِ فَلَمْ
يَحْفِلُوا بِهِذَا أَوْ لَمْ يَكَادُوا
يَحْفِلُوا بِهِ But women and the common
people were not, or
practically not, dis-
turbed by this.
Hus. ayy. I, 107, 13

but it may also be expressed as an elliptical sentence without the repetition of the subordinate verb. This construction is especially common with كَانَ :

وَلَكِنَّهُ كَانَ فِيهَا خَلَا ذَلِكَ مِنْ
أَوَاقَاتِ السَّنَةِ خَلَاءً أَوْ يَكَادُ But except on these oc-
casions during the year,
it was completely, or
almost completely, de-
serted. Hai. sir. 89, 4

حَتَّى بَلَغَ الشَّهَابُ أَوْ كَادَ when he had not quite
reached manhood.
Hus. 'ala. I, 1, 11

هَوَتْ أَوْ كَادَتْ She fell or almost fell.
Hus. ayy. I, 134, 1

Note the following:

أَسْكُتْ وَلَا تَزَنْ Don't say another word.
Manf. sha'. 186, 3

- (كَانَ) يُصِيبُ الْغُلَامَانِ مِنْ هَذَا الْعَمَلِ — مَا يَتِيحُ لِأُسْرَتَيْهِمَا قَوْلًا يُقِيمُ الْآوَدَ وَلَا يَكَادُ
The two boys obtained from this work...which offered their family food that hardly provided [enough] means of subsistence.
Hus. (Br.) 100,14

The auxiliary verb may also be used parenthetically within the first member of the disjunction:

- قَصَرُوا حَيَاتَهُمْ وَأَشْعَارَهُمْ أَوْ كَادُوا عَلَى الْمُلُوكِ أَوْ الْأُمَرَاءِ
They have limited their [own] lives and compositions almost completely to kings and princes.
Musa adab. 7,2

G On the other hand, when a verb in an auxiliary function governs two subordinate verbs, it is usually not repeated:

- صَرْتُ بِهِمْ أَلَا طِفْهُمْ وَأَسْتَدْرِجُهُمْ
I began to humor them and to insinuate myself [into their good graces].
Hak. ahl. 74,14
- هُمْ لَا يَكَادُونَ يُحْسِنُونَ أَوْ يَعْقِلُونَ أَنَّ —
They hardly feel or understand that....
Musa adab. 8,9
- لَسْتُ هُنَا أَقْدَحُ أَوْ أَمْدَحُ هَذِهِ الْوُجُودِيَّةَ
Here I am not reproving or praising Existentialism.
Musa adab. 108,3
- عَرَّ مَا يَزَالُ يَكْلِمُ النَّاسَ وَيَقْنِعُهُمْ بَأَنَّ —
Omar went on talking to the people and persuading them that....
Hai. sir. 507,2

Note in negative constructions:

- فَمَا بَقِيَتْ أَسْمَعُهُ وَلَا أَرَاهُ
I did not hear from him or see him again.
Nu'. liq. 10,17

The auxiliary verb is not repeated even in instances when the subordinate verbs have different subjects:

- ظَلَّتْ هَذِهِ الْأَفْكَارُ تَتَرَاخَمُ عَلَى فِكْرَتِي وَتَتَسَاهَمُ عَوَاطِفِي —
My thoughts and feelings were in great confusion....
Gibr. I, 130,9

H Although the use of the imperfect in the main clause is not uncommon in asyndetical circumstantial constructions (see Vol. III, p. 250), we may consider characteristic of the verbs in an auxiliary function their freedom to be used in the imperfect, even in cases in which a normal adverbial construction would perhaps take the perfect tense:

- رَوَائِحُ غَرِيْبَةٍ مَعْقَدَةٌ لَا يَكَادُ صَاحِبُهَا يَحَقِّقُهَا
strange and entangled odors, which our friend could hardly identify.
Hus. ayy. II, 4,1

- إِنِّي أَكَادُ أَرَى الْوُصُولَ إِلَيْهَا سَتَعِيْلًا
I almost have the impression that it is impossible to reach into it.
Nu'. liq. 61,13

- وَلَا تَزَالُ أَسْأَلُ هَذِهِ الْأَسْوَاقِ تَقَامُ إِلَى الْيَوْمِ فِي الْقَرْيِ
and such markets exist in the villages up to the present.
Djir. tar. I, 193,19

- لَا يَكَادُ الْمُؤَدِّبُ يَفْتَحُ فَاهُ عَجَبًا حَتَّى —
The preceptor has hardly opened his mouth in surprise when....
Hak. ahl. 61,11

Hence their use, although infrequent, after كَانَ to give them a meaning of the past:

- كَانَ لَا يَكَادُ يَرَى ابْنَهُ
He almost did not see his son. Mah. qah. 38,1

- كَانَ كَزَوْجِهِ لَا يَكَادُ يَعْرِفُ الرَّاحَةَ
He, like his wife, never knew any rest.
Mah. qah. 38,4

§ 250 WORD ORDER WITH AUXILIARY VERBS

As we have seen in preceding examples, the main (auxiliary) verb always precedes, usually immediately

before, the verb it governs. The subject in this construction is always the same for both verbs and in the normal word order follows the auxiliary, but precedes the subordinate, verb:

كُنْتُ أَنَا وَوَفِيقِي نَدَخُنْ ذَاتَ لَيْلَةٍ —

Two friends and I were smoking one night....
Raih. mul. 80,16

أَلَا تَكُونُ جُورِيَّةً قَدْ حَلَّتْ مِنْ قَلْبِهِ مَحَلَّهَا

If only Juwariyya had not taken her place in his heart! Hai. sir. 359,1

كَانَتِ الْمَدَارِسُ وَالْكَتَاتِيْبُ قَدْ أَقْلَتِ

The secondary and elementary schools had been closed.
Hus. ayy. I,127,2

أَصْبَحْتَ أَحَابِيْثِي لَكَ طِفْلَةٌ لَا تَلْدُ لَكَ الْآنَ

My stories to you when you were a child do not interest you now.
Qal. (Zy.) 21,18

The subject may precede both verbs:

حَتَّى أَبُو بَكْرٍ — قَدْ بَغِيَ لَا يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيْلًا

Even Abu Bakr...knew only a little about the matter.
Hai. sir. 210,9

هَمْ لَا يَكَادُونَ يُحِسُّونَ أَوْ يَعْقِلُونَ أَنَّ —

They hardly feel or understand that....
Musa adab. 8,9

سَلَمَى كِرَامَهُ لَمْ تَكُنْ تَعْرِفُ أُمِّهَا —

Salma Kirama had not known her mother....
Gibr. II,65,1

عَرُ مَا يَزَالُ يَكْلِمُ النَّاسَ

Omar went on talking to the people.
Hai. sir. 507,2

وَهُمْ لَا يَكَادُونَ يَشْعُرُونَ بِهَا

almost without their feeling her [weight].
Hai. sir. 356,1

Both verbs may also be separated from each other by other parts of the construction:

مَا كُنْتُ بَعْدَ أَفْكُرُ فِي غَيْرِ غَنِي

I still was thinking only of my sheep.
Hak. ahl. 20,12

كُنْتُ فِي ذَلِكَ الْعَهْدِ تَسْفِكُ الدِّمَاءَ

"You used to shed blood at that time."
Hak. sheh. 47,9

صَرْتُ بِهِمْ أَلَا طِفْهَمَ —

I began to humor them....
Hak. ahl. 74,14

لَسْتُ هُنَا أَقْدَحَ أَوْ أَمْدَحَ هَذِهِ الْوُجُودِيَّةَ

Here I am not reproving or praising this Existentialism.
Musa adab. 108,3

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتِ

He kept hearing this noise for several days.
Hus. (Zy.) 25,9

A noun which actually belongs to the subordinate clause may be used as an anacoluthon (see Vol. II, § 180) placed before the subordinate clause and thus between both verbs. This word order may occasion a change in verbal agreement based on gender attraction:

ظَلَّ هَاشِمٌ تَتَقَدَّمُ بِهِ السِّنَّ

Hashim was growing old.
Hai. sir. 98,1

Both verbs —auxiliary and subordinate— are also frequently separated by a complete subordinate clause:

كَانَتْ وَهِيَ الْقَابِضَةُ عَلَى زَمَانِ الْحَدِيثِ تَدَخُنْ السِّيْكَارَةَ تَلَوُ السِّيْكَارَةَ

She, since she was completely emancipated, smoked cigarette after cigarette.
Raih. mul. 19,4

أَصْبَحُوا وَلَا عَمَلٍ لَهُمْ يَفْنُونَ الْحَيَاةَ بِجَانِبِ الْمَوَاقِدِ

Since they had nothing to do, they spent their time by the fireplaces.
Gibr. I,154,4

Hence, we quite often find that with the verb كَانَ the auxiliary verb at the beginning of the clause will govern its subordinate verb in a following clause, for which the auxiliary acts as a temporal exponent. This is especially common with temporal constructions:

مَعَ ذَلِكَ كُنْتُ عِنْدَمَا أَقُولُ نَجْدٌ
هِيَ تَقُولُ الْإِعْرَاقُ

But whenever I said,
"Nejed," she said, "Iraq."
Raih. mul. 23,10

كَانَتْ أَكْثَرُ هَذِهِ الْخَوَانِيتِ إِنَّمَا
تُدَارُ فِيهَا تِجَارَةُ الْبَنِّ وَالصَّابُونِ

In the majority of these
ships there was really
only trade in coffee and
soap.
Hus. ayy. II,11,14

كَانُوا إِذَا جَاءُوا بِالنَّهْوَاجِ إِلَى
بَابِهَا خَرَجَتْ إِلَيْهِ

When they brought the lit-
ter to her door, she went
out into it.
Hai. sir. 355,23

(For more examples of this usage before temporal clauses,
see the section on word order in temporal constructions,
Vol. III, p. 300f.)

§ 251 THE SYNDETIICAL CIRCUMSTANTIAL CLAUSE

The difference between syndetrical and asyndetrical constructions is, in most cases, of stylistic nature. As we have stated, the asyndetrical expresses a closer relationship of the circumstances stated by the adverbial clause to the action of the main clause, which thus can be considered as a restrictive circumstance. The asyndetrical construction, on the other hand, uses the coordinating conjunction *و* to emphasize the simultaneity of both actions, but at the same time it also emphasizes their independence from each other with regard to the action occurring; thus we may call them nonrestrictive circumstances.

The subordinate function of the circumstance appears, in spite of the coordination implied by the conjunction, in the fact that it is impossible for the subordinate to precede the main clause, and it also appears in the polarity of tenses; this latter, however, is not always necessary (see Vol. III, p. 271). The conjunction usually also causes the inversion of the word order of the subject when the imperfect is used.

In some cases, however, the syndetrical construction becomes necessary: e.g., when both main and subor-

dinate clauses have no parts in common; when the subject of the subordinate clause is a personal pronoun; when the subordinate clause precedes the verb of the main clause; when the subordinate clause is separated from the main clause by a particle of temporal, modal, or similar adverbial meaning.

A A nominal sentence in the function of an adverbial modification is always used in syndetrical constructions

a) when both main and subordinate clause have no common elements:

ثُمَّ هَلَكَ كِلَابٌ وَصَيَّ طِفْلٌ فِي
الْمَهْدِ

Then Kilab died when Qusay
was still a child.
Hai. sir. 95,5

تَتَابَعَتْ هِجْرَةُ الْمُسْلِمِينَ إِلَى
يَثْرِبَ وَمُحَمَّدٌ بَقِيَ حَيْثُ هُوَ

The exodus of Muslims to
Yathrib continued unin-
terruptedly while Mohammed
remained where he was.
Hai. sir. 208,10

b) or when the subject of the nominal sentence is a personal pronoun:

أَتَذْكُرُ ظِلَّ الْأَيَّامِ الْمَاضِيَةِ الَّتِي
قَضَيْنَا مَعًا وَنَحْنُ صُغِيرَانِ؟

"Do you remember those
past days that we spent
together when we were
children?"
Manf. sha'. 95,12

جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هُنَاكَ

All this happened while
I was standing there.
Gibr. I,130,9

أَلَمْ يَرَنِي أَحَدٌ وَأَنَا آتِيَةٌ هُنَا؟

"Didn't anyone see me
when you came here?"
Hak. ahl. 160,8

رَأَتْهُ وَهُوَ عَلَى بَعِيرِهِ

She saw him when he was
still on his camel.
Hai. sir. 121,21

مَاتَ وَالِدُهَا وَهِيَ فِي الْمَهْدِ

Her father died when she
was a child.
Gibr. I,75,2

أَتَجْهَلُ ذَلِكَ وَأَنْتَ مِنْ عَشَاقِ
هَذَا الْوَادِي؟
"Didn't you know that,
being a lover of this
valley?"
Nu'. liq. 56,10

This syndetrical construction is also frequently found in other instances of nominal sentences:

أَجَابَ وَعَيْنَاهُ مَطْرَقَتَانِ إِلَى الْأَرْضِ —
He answered, his eyes
downcast....
Gibr. I, 80,17

نَامَتْ هِيَ وَيَدُهَا مَرْسَلَةٌ عَلَى
أَخِيهَا
She sleeps with her hand
stretched out over her
brother.
Raf. wah. I, 87,4

وَلَكِنْ مَاذَا يُضِيرُهُ الْمَوْتُ وَحَيَاتُهُ
نَوْمٌ مَتَّصِلٌ؟
But what harm could death
do to him when his life
was a continuous sleep?
Mah. zuq. 6,20

However, when there is a personal pronoun in the predicate that refers to a noun in the main clause, inversion of the word order occurs:

يَنْصَرِفُونَ وَفِي عَيُونِهِمْ آثَارُ النَّعَاسِ
leaving, with traces of
sleepiness in their eyes.
Hus. (Zy.) 25,32

جَاءَ مَلَكٌ وَفِي يَدِهِ صَحِيفَةٌ
an angel came to him with
a leaf in his hand.
Hai. sir. 133,3

وَقَفْتُ هِيَ مِنَ الدَّهْشَةِ وَالْحَيْرَةِ
مَا بِي
I stood there, perplexed
and excited.
Nu'. liq. 69,6

دَخَلْتُ وَفِي نَفْسِهَا حَنِينٌ وَأَمَلٌ
She entered it, with hope
and longing.
Ghur. (Zy.) 31,20

وَمَا حَاجَتُهَا إِلَى رَجُلٍ جَدِيدٍ
وَفِي بَيْتِهَا رَجُلَانِ
What use could she have
for another man when she
already had two at home?
Mah. qah. 162,23

This inversion does not take place when the subject is a demonstrative or a personal pronoun, not even in the instances in which the pronoun does not refer to any substantive in the main clause:

رَأَى أَهْلُهُ وَهَذِهِ حَالُهُ أَنْ —
His family thought, his
condition being what it
was, that....
Hai. sir. 502,4

رَفَعَ رَجُلٌ نَجْدَ صَوْتِهِ فِي تِلْكَ
الْأَرْجَاءِ الرَّمْلِيَّةِ وَهُوَ عَلَى ذُلُولِهِ
The man from Nejed, mounted
on his camel, raised his
voice in the desert.
Raih. mul. 51,13

nor does inversion take place when the nominal sentence is modified by " لا of general denial":

أَصْبَحُوا وَلَا عَمَلَ لَهُمْ يُفْنُونَ
الْحَيَاةَ بِجَانِبِ الْمَوَاقِدِ
Since they had nothing
to do, they spent their
time by the fireplaces.
Gibr. I, 154,4

The use of لَيْسَ, however, does not prevent the inversion:

خَرَجَ الْعَرَبُ مِنْ جَزِيرَتِهِمْ إِلَى
الْعَالَمِ — وَلَيْسَ فِي أَيْدِيهِمْ مِنْ
الْكِتَابِ غَيْرُ الْقُرْآنِ الْكَرِيمِ
The Arabs spread out from
their Peninsula into the
world..., having no other
book in their hands than
the Precious Koran.
Djir. tar. II, 12,8

Note that at times the inversion of the word order is not felt necessary:

رَفَعَ رَجُلٌ نَجْدَ — وَهُوَ عَلَى ذُلُولِهِ
وَالْخَيْرَانُ بِيَدِهِ
The man from Nejed...
mounted on his camel with
the stick in his hand.
Raih. mul. 51,13

B A verbal sentence in the function of an adverbial subordinate clause generally takes the imperfect tense with a progressive meaning. The syndetrical construction usually requires that the subject precede the verb:

أَجَابَ وَهُوَ يَهْتَسِمُ —
He answered, smiling....
Ayy. (Br.) 31,17

يَنْظُرُ إِلَيْكَ لَحْظَةً وَأَنْتِ تَبْكِينَ
looking at you for a moment while you are weeping.
Hak. sul. 125,14

ظَلَلْتُ سَائِرًا وَصَوْتُ السَّيِّدَةِ وَدَّةٌ
يَتَوَجَّعُ فِي سَامِعِي
I went on walking with
Madame Warde's words still
sounding in my ears.
Gibr. I, 125,8

التَقَّتْ عَيْنَاهُمَا وَهَمَا يَسْلِمَانِ
Their eyes met while they
greeted each other.
Mah. qah. 132,8

قَالَ وَهُوَ يَزِدُّ رِيْقَةً —
He said, while catching
his breath....
Mah. qah. 103,7

عَلِقَ بَصْرُهُ بِالْأُسْرَةِ وَهِيَ تَضِي
إِلَى مَقَاعِدِهَا مِنَ الْبَيْتِ الْأَوَّلِ
He followed the family
with his eyes while they
went to their seats in
the first row.
Mah. qah. 92,13

Note the word order in the following example:

نَظَرَ نَحْوَ الْعَلَاءِ وَمِنْ عَيْنَيْهِ
الدَّمْعُ تَسَدَّرَ الدَّمْعُ
He raised his eyes to the
Most High, while from his
eyes tears were flowing
copiously.
Gibr. I, 62,4

The same rules are observed in negative statements:

سَكَتَ عَلَى لَحْظَةٍ وَهِيَ صَاحِبُهُ
لَا تَفَارِقُ وَجْهَهُ الْعَجَبُ
'Ali remained silent for
a moment while the eyes
of his friend were intent
on his gloomy face.
Mah. qah. 88,19

سَقَطَ بَعْضُهُ عَلَى صَدْرِهِ وَهُوَ لَا
يَدْرِي
Some of it fell on his
chest without his noticing
it. Hus. ayy. I, 20,12

رَدَّهَ إِلَيْهَا صَامِتًا وَهُوَ لَا
يَدْرِي مَاذَا يَقُولُ
He silently gave it back
to her without knowing
what to say.
Manf. mag. 29,16

تَسَاءَلَ لَا هُنَا وَهُوَ لَا يَصْدَقُ
أُذُنِيْهِ
He asked, gasping, with-
out believing his ears.
Mah. qah. 103,16

Note, however, that the inversion of the word order
is at times disregarded:

أَنْ يَقْبِضَهُ اللَّهُ إِلَيْهِ وَمَا تَزَالُ
بَاقِيَةً عِنْدَهُ
that God could call him
to Himself while he still
possessed them.
Hai. sir. 502,10

كَانَ كَشَارِعِ رِشَادٍ بَاشًا ضَخَامَةً
وَسُكُونًا تَحْتَشِدُ عَلَى جَانِبَيْهِ
الْأَشْجَارُ الْبَاسِقَةُ
It was like Rishad Pasha
Street, broad and quiet,
with tall trees aligned
on either side.
Mah. qah. 54,15

كَانَ مَحْجُوبٌ يَتَكَلَّمُ وَيَسْتَمِعُ وَيَسْتَرْقُ
النَّظَرَ إِلَى بَابِ الْحَجَرَةِ الْمَوَارِبِ
Mahjub talked and listened,
while glancing furtively
at the open door.
Mah. qah. 132,1

It is also disregarded in coordinated constructions:

تَذَكَّرْتُ ذَلِكَ الْمَوْقِفَ الْجَمِيلَ وَأَنْتَ
تَخْرُجُ كَيْسَكَ مِنْ جَيْبِكَ وَتَرْمِي بِهِ —
"I remember this beautiful
deed, you taking your
purse out of your pocket
and throwing it [to
him]...."
Manf. sha'. 60,11

The verb in the subordinate clause is also fre-
quently in the perfect. It has a resultative meaning
and, thus, is generally preceded by the particle قَدْ
(see Vol. I, § 21). In this case, there is no in-
version of the subject:

قَالَتِ الْفَتَاةُ وَقَدْ أَشْتَدَّ اهْتِمَامُهَا —
The girl asked, with in-
creased concern....
Mah. zuq. 32,20

لَوْ رَأَيْتَنِي وَقَدْ أَحَاطَتْ بِى
نَاسٌ
"If you had seen me with
the people around me...."
Hak. ahl. 80,2

مَاذَا تَصْنَعُ قُرَيْشٌ بِتِجَارَتِهَا إِلَى
الشَّامِ وَقَدْ أَخَذَ مَعَهُ عَلَيْهَا
طَرِيقَهَا

What would the Koreish do
with its trade after Mo-
hammed had seized the
routes?
Hai. sir. 284,12

حَدَّثَتْ فِيهِ خَدِيجَةُ وَقَدْ آتَلَا
قَلْبَهَا إِشْقَاقًا وَأَمَلًا لـ

Khadija looked at him
with a heart filled with
tenderness and expectation
for.... Hai. sir. 135,7

أَسْرَعَ إِلَى دَاوِةِ الدَّكْتَمِ وَقَدْ
أَعْمَاهُ الْغَضَبُ

He hurried to the doctor's
office, blind with anger.
Ayy. (Br.) 33,5

مَعَ أَنَّ تِلْكَ اللَّغَةَ قَدْ زَالَتْ
وَانْقَرَضَتْ وَرَمَتْ عَلَيْهَا الْقُرُونُ

However, this language
had already become obso-
lete with the passing of
the centuries.
Manf. sha'. 161,19

In negative statements, a perfect tense after *لَمْ* or a jussive after *لَمْ* may be used in a syndetrical construction. In such instances, no inversion of the word order is found:

أَمَا أَذْهَشَكَ أَنَّنِي عَرَفْتُكَ فِي
الْحَالِ وَمَا رَأَيْتُكَ غَيْرَ مَرَّةٍ
فِي حَيَاتِي؟

"Didn't it surprise you
that I recognized you so
quickly even though I
had seen you only once
in my life?"
Nu'. liq. 8,16

قَدْ مَرَّ بِي أَكْثَرُ مِنْ عَامٍ وَلَمْ أَرَكَ

"It has been more than
a year since I saw you
last." Nu'. liq. 23,9

مَاتَ سُقْرَاطُ وَلَمْ يَدَوِّنْ شَيْئًا
مِنْ تَعَالِيهِ

Socrates died without
having recorded anything
from his teachings.
Djir. tar. II,26,30

The verb in the clause may be in the jussive governed by the particle *لَمْ* with a meaning of "not yet having," "without having." This particle is used only in syndetrical constructions:

فَقَدْ أَتَمَّ حِفْظَهُ وَلَمَّا يَتِمَّ التَّاسِعَةُ
مِنْ عُمُرِهِ

for he had fully memorized
it when he had not yet
completed his ninth year.
Hus. ayy. I,33,11

وَإِذَا هُوَ يَرَى نَفْسَهُ فِي السَّحْطَةِ
وَلَمَّا تَشْرِقَ الشَّمْسُ

And there he actually was
in the station before the
sun had risen.
Hus. ayy. I,140,1

أَنْ يَظْهَرَ سِرُّنَا لِلْمَلِكِ وَلَمَّا يَمُتْ
يَوْمَانِ

that our secret became
known to the king before
two days had passed.
Hak. ahl. 17,1

As with asyndetrical constructions, the main clause in the syndetrical ones may be nominal or may have a verb in the imperfect:

يَظْهَرُ شَلِينِيَا وَقَدْ حَلَقَ لِحْيَتَهُ
وَشَارِبَهُ

Mashliniya appears, after
having shaved off his
beard and his moustache.
Hak. ahl. 73,13

هَلْ يَمْنَعُونَكَ وَأَنْتَ أَمِيرِكُنِي؟

"Would they hinder you,
since you are an American?"
Raih. mul. 22,4

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى الْقَرْنِ
الْخَامِسِ

While you are in Nejed you
will be transported back
to the fifth century.
Raih. mul. 29,8

يَدْخُلُ سُلَيْمَانٌ وَهُوَ يَضْحَكُ

Solomon enters, laughing.
Hak. sul. 21,9

تَذَكَّرْتُ ذَلِكَ الْمَوْقِفَ الْجَمِيلَ وَأَنْتَ
تَخْرُجُ كَيْسَكَ مِنْ جَيْبِكَ وَتَرْمِي

"I remember this beautiful
deed, you taking your
purse out of your pocket
and throwing it [to
him]...."
Manf. sha'. 60,11

بِهِ —

وَلَكِنْ مَاذَا يُضِيرُهُ الْمَوْتُ وَحَيَاتُهُ
نَوْمٌ سَتِيحٌ؟

But what harm could death
do to him when his life
was a continuous sleep?
Mah. zuq. 6,20

وَكَيْفَ تَقَاتِلُونِي وَفِي عَسْكَرِي
ثَمَانُونَ أَلْفَ دَارِعٍ؟

"And will you oppose me
now that I have 80,000
armed men in my army?"
Amin zuh. I, 6, 8

The main clause may also be optative or exclamatory:

مَا أَجْمَلُ أَنْ تَرَى الْفَلَاحَاتِ —
وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا
جَمَعْنَهُ مِنْ فَوَاكِهٍ
لَوْ رَأَيْتُمَنِي وَقَدْ أَحَاطَتْ بِي
نَاسٌ —

How beautiful to see the
peasant women...carrying
on their heads the fruits
they had gathered!
Sak. (Zy.) 13, 8

if you had seen me with
the people around me....
Hak. ahl. 80, 2

and the main clause may be a clause subordinated to
a precedent statement:

أَنْ يُشْرِفَ عَلَيْهِ وَهُوَ يَأْكُلُ

to see him while he was
eating.
Hus. ayy. I, 22, 8

سَأَلَ أَبَاهُ كَيْفَ يَعْبُدُهَا وَهِيَ
مِنْ صَنِيعِ يَدِهِ؟

He asked his father how
he could worship them,
since they were the work
of his own hands.
Hai. sir. 86, 3

C Arabic very frequently presents an action as
a subordinate adverbial clause that, logically, may
be understood as being the main idea. In this case,
the main clause is usually a temporal determination
given to the subordinate action, which is understood
as the one of longer duration.

Because of this divergence between syntactical
and logical value, it is usually better to give
priority to the logical idea in the translation:

بَرَّتِ الْأَيَّامُ إِنْثَرِ اللَّيَالِي وَأَنَا
أَجْهَدُ النَّفْسَ مَفْكُورًا فِي سَاعَاتِ
أَنْفِرَادِي —

Night followed day, and
in the hours of solitude
I fell to thinking....
Gibr. I, 168, 7

إِنْغَضَى الشَّهْرُ وَأَنَا مَطْرُوحٌ فِي
ذَلِكَ الْقَبْرِ

So I passed a month thrown
in that dungeon.
Gibr. I, 167, 20

جَرَى كُلُّ ذَلِكَ وَأَنَا وَقِفٌ هُنَاكَ
وَقُوفُ الْبِرَّةِ أَمَامَ الْأَشْبَاحِ السَّائِرَةِ

While all this took place,
I was there, standing like
a mirror in front of
passing ghosts.
Gibr. I, 130, 9

إِنْقَضَتْ سِتُّ سَنَوَاتٍ مِّنْذُ الْهَجْرَةِ
وَالْمُسْلِمُونَ يَتَحَرَّقُونَ شَوْقًا يَرِيدُونَ
زِيَارَةَ الْكَعْبَةِ

Six years had passed since
the Exodus, during which
the Muslims had been longing
to visit the Ka'aba.
Hai. sir. 365, 14

Hence the use of adverbial subordinate clauses
after temporal clauses:

مَنْذُ كَانَ فَتًى وَهُوَ يَسْقِي بِعَرَقِ
جَبِينِهِ حُقُولَ الدَّيْرِ

Since the days of his youth
has he watered the fields
of the monastery with the
sweat of his brow.
Gibr. I, 136, 20

مَنْذُ قَدْتَنَا إِلَى هَذَا الْكَهْفِ
وَأَنْتَ صَامِتٌ

Ever since you brought us
to this cave, you have
been silent.
Hak. ahl. 11, 10

and also after temporal expressions:

مَنْذُ خَمْسٍ وَعِشْرِينَ سَنَةً وَأَنْتَ
تَسِيرُ مُتَجَوِّلاً بَيْنَ قُرَى هَذَا الْجَبَلِ

For twenty years you have
been wandering through
the villages in these
mountains.
Gibr. III, 118, 19

مَنْذُ ابْتَدَأَ الدَّهْرُ إِلَى أَيَّامِنَا هَذِهِ
الْفِئَةُ الْمَتَسَكَّةُ بِالشَّرَفِ الْمَوْرُوثِ
تَتَحَالَفُ وَتَتَفَقُّ مَعَ الْكُهَّانِ رُؤَسَاءِ
الْأَدْيَانِ عَلَى الشَّعْبِ

From the very beginning
up to our days, the privi-
leged of society have ever
allied themselves with the
clergy and the religious
leaders against the people.
Gibr. I, 178, 1

هَٰذَا الْآنَ وَلِحَيْتِي مُرْسَلَةٌ
وَشَعْرِي يَتَدَلَّى

Here am I now with long
grown beard and hanging
hair. Hak. ahl. 35,14

We have seen that a qualitative adjective or a noun used as an adverbial accusative may present a temporal determination (Vol. II, § 93). In the same way, a circumstantial clause may have temporal meaning when the validity of the statement in the main clause is restricted to the time expressed by the subordinate clause. This is limited to circumstantial clauses in syndetical construction:

سَلَى كِرَامَهُ لَمْ تَكُنْ تَعْرِفُ أُمَّهَا
لَأَنَّهَا مَاتَتْ وَهِيَ طِفْلَةٌ

Salma Kirama had not known
her mother, for she had
died when she was [still]
a child. Gibr. II, 65,1

كَانَ ذَلِكَ وَأَنَا فَتَى يَافِعٌ

That happened when I was
still a growing boy.
Maz. (Zy.) 10,1

أَحْسَ إِبْرَاهِيمُ أَنَّ الْعَيْشَ لَنْ
يَطِيبَ وَهَاتَانِ الرَّأْتَانِ فِي
مَكَانٍ وَاحِدٍ

Abraham felt that life
would not be pleasant as
long as those two women
were in the same place.
Hai. sir. 89,1

أَمَا لَمَحْنَا أَحَدًا وَنَحْنُ خَارِجَانِ؟

"Did anyone see us when
we came out?"
Hak. sheh. 20,12

أَتَتْهُ خِلَافَةُ الرَّشِيدِ وَهُوَ شَابٌّ

al-Rashid's caliphate oc-
curred while he was still
a young man.
Amin duh. I, 409,3

D The condition or circumstance expressed by the adverbial clause is frequently understood as the motivation — and therefore the reason — for the action of the main clause, thus having a causal, consecutive, or similar meaning:

هَلْ يَمْنَعُونَكَ وَأَنْتَ أَمِيرِكِي؟

Would they hinder you,
since you are an American?
Raih. mul. 22,4

وَلَمْ تَكُنْ قَرِيْشٌ فِي حَاجَةٍ إِلَى مَنْ
يَسْتَنْفِرُهَا وَقَدْ كَانَ لِكُلِّ مَسْهَلٍ فِي
هَذِهِ الْعِيرِ نَصِيبٌ

The Koreish did not need
anyone to call them to
war, for they all had a
share in this caravan.
Hai. sir. 256,20

سَأَلَ أَبَاهُ كَيْفَ يَمْعَدُهَا وَهِيَ
مِنْ صَنْعِ يَدِهِ؟

He asked his father how
he could worship them,
since they were the work
of his own hands.
Hai. sir. 86,3

إِنِّي وَقَدْ قَطَعْتُ السَّكَّةَ الْحَدِيدِيَّةَ
لَا أَسْتَطِيعُ الْعَوْدَةَ إِلَى الْمَنْصُورِ

that I, since the rail-
roads had been cut, could
not return to Mansur.
Hai. (Zy.) 14,21

وَلَكِنْ كَيْفَ أَصْفَحَ عَنْهَا وَقَدْ
لَوْتُ شَرَفِي؟

"But how can I forgive
her when she has dis-
honored me?"
Tai. (Zy.) 34,11

Note the following:

خُصُوصًا وَأَنَّهُ يَعْلَمُ أَنَّ —

Especially since we know
that....
Mah. zuq. 183,17;
Mah. zuq. 185,12;
Mah. zuq. 200,18

This logical —causative— meaning may become, in some constructions, the usual one, e.g., after the elliptical construction كَيْفَ لَا :

أَتَذْكُرُ حَفْلَةَ افْتِتَاحِ فُنْدُقِ الْمَنَارَةِ؟
كَيْفَ لَا وَقَدْ كَانَتْ فَاتِحَةً حَيَاتِي
وَحَايَتَهَا؟

Do you recall the inaugu-
ration feast of the Light-
house Inn? How shall I
not recall it, when it was
the beginning and the con-
clusion of my life?
Nu'. liq. 13,2

قَدْ كَانَ سُرُورِي فِي خُرُوجِي مِنْ
الْبَحْرَيْنِ مِثْلَ سُرُورِي فِي الْبُصُولِ
إِلَيْهَا. وَكَيْفَ لَا وَكُلَّ خُطْوَةٍ الْآنَ
تُدْنِيْنِي مِنَ الْبَغْيَةِ الْقَسْوَى

My joy on leaving Bahrein
was as great as when I ar-
rived there. And how could
it be otherwise, since now
every step brought me nearer
to my ultimate desire.
Raih. mul. 32,23

E In the majority of adverbial constructions, the distinction between syndetrical and asyndetrical is, as we have previously noted, stylistic. Nevertheless, the position of the subordinate clause may also influence the construction to be used. In fact, any distortion in the sequence of main-subordinate clause will require the use of the syndetrical. The coordinative conjunction **وَ** in such cases has the function of a subordinating adverbial conjunction and, at the same time, serves to introduce the adverbial clause.

The adverbial clause cannot precede but must always follow the main clause. However, it may be and actually often is inserted as a parenthetical construction within the main clause immediately following the part which it most closely defines:

إِنَّ اللَّهَ وَقَدْ خَلَقَ لَنَا قُلُوبًا قَدْ
نَزَلَ عَنْ بَعْضِ حَقِّهِ عَلَيْنَا
God, when He gave us hearts,
renounced some of His
rights to us.
Hak. ahl. 25,11

سَافَرْتُ وَأَنَا فِي هَذِهِ الْحَالِ
إِلَى الْبَحْرَيْنِ
I departed, still in this
condition, for Bahrein.
Raih. mul. 26,9

وَجَدَ نَفْسَهُ وَهُوَ لَا يَدْرِي يُقَارِنُ
بَيْنَ زَوْجِهِ الْحَسَنَاءِ وَتَحِيَّةِ
حَمْدِيسَ
He found himself, without
realizing it, comparing
his wife, al-Hasna, and
Tahya Hamdis.
Mah. qah. 140,16

وَالآنَ وَقَدْ انْقَضَى نِصْفُ قَرْنٍ عَلَى
هَذِهِ الْحَادِثَةِ — يَرَى السَّافِرُ
عَلَى طَرِيقِهِ إِلَى —
Now, when half a century
has passed since that
event, the wanderer goes
his way toward....
Gibr. I, 209,5

فَفي يَوْمٍ وَقَدْ كُنْتُ غَائِبًا عَنْ
الْمَدِينَةِ زَوْجَهَا وَالِدَهَا كَرَهَا
مِنْ رَجُلٍ —
And one day, when I was
away from the town, the
girl's father forcibly
married her to a man....
Gibr. I, 15,1

بِمَكْنَانَا وَقَدْ انْقَضَى نَحْوُ خَمْسَةِ
أَعْوَامٍ عَلَى قِيَامِ الثَّوَرَةِ أَنْ —
Five years after the out-
break of the revolution
we can....
al-Raf. (Zy.) 19,43

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى الْقَرْنِ
الْخَامِسِ
While you are in Nejed you
will be transported back
to the fifth century.
Raih. mul. 29,8

The subordinate adverbial clauses may precede the main clause only when introduced by the particle **أَمَّا** (see Vol. III, p. 196f.):

أَمَّا وَقَدْ انْقَضَى كُلُّ شَيْءٍ
فَسَأَقْضِي إِلَيْكُمْ بِسِرٍّ مِنْ أَسْرَارِ
الْحَرْبِ —
Since everything is over,
I will tell you a war
secret....
Manf. sha'. 215,8

أَمَّا وَقَدْ رَأَيْتَ يَا صَاحِبِي مَا رَأَيْتَ
وَسَمِعْتَ مَا سَمِعْتَ فَأَذْهَبْ إِلَى النَّاسِ
وَقُلْ لَهُمْ إِنَّ —
Now that you have seen and
heard what you have, go
back, my friend, and tell
the people that....
Nu'. liq. 77,12

An adverbial clause in syndetrical construction is also frequently introduced by another subordinating particle (see Vol. III, p. 340f.):

هِيَ كَلِمَةٌ حَفِظْتُهَا وَلَمْ أَفْهَمْهَا إِلَّا
وَأَنَا طَالِبٌ فِي مَدْرَسَةِ الْقَضَاءِ
That is a word I memorized
but only understood when I
was a student in Law School.
Amin (Br.) 86,25

A hypothetical or contrary-to-fact circumstance may be introduced by **كَأَنَّ**:

بَدَا لَهُ وَكَأَنَّ شَيْئًا فِي الدُّنْيَا
لَا يُسَاوِي مِثْقَالَ ذَرَّةٍ مِنَ الْكَأَبَةِ
It seemed to him as if
nothing in this world was
worth a dust speck of
worry. Mah. qah. 150,1

§ 252 حَيْثُ

حَيْثُ, "where," introduces an adverbial clause primarily with a local meaning, either of rest in a place in which the action occurs, or the direction toward a place. Its function is that of introducing the adverbial modification of the main clause or an

apposition to an adverbial modification (usually local) within the main clause.

It may introduce a verbal sentence with normal word order and, therefore, be immediately followed by the verbal form upon which the particle has no governing function:

الْعَرَبُ هُمُ الَّذِينَ حَمَلُوا لُفْتَهُمْ
مَعَهُمْ حَيْثُ يَسْكُنُونَ

The Arabs were the ones who brought their language with them wherever they settled.
Amin duh. I, 305, 7

أَنْ أَذْهَبَ مَعَكُمْ حَيْثُ تَذْهَبُونَ؟

to go with you where you are going?
Manf. sha'. 74, 17

وَجَدَ نَفْسَهُ حَيْثُ بَدَأَ فِي خَيْرَةٍ
وَقَلْبِي

He found himself where he had started, confused and worried.
Mah. qah. 158, 14

هَذَا الْمَكَانُ حَيْثُ كُنَّا
تَتَلَقَّيَانِ

this place where you used to meet.
Hak. ahl. 129, 11

فِي الْفَنَدَقِ الْكَبِيرِ حَيْثُ كُنْتُ
أَنْزِلُ وَحَيْثُ أَكْتُبُ الْآنَ هَذِهِ
الْصَّفَحَاتِ

in the Grand Hotel, where I used to stay and where I am now writing these pages. Din (Zy.) 3, 22

حَيْثُ may also introduce a nominal sentence usually consisting of only a substantive functioning as the subject for which حَيْثُ is the adverbial predicate (see Vol. I, § 7):

وَسَيَسَافِرُ إِلَى الْقَاهِرَةِ حَيْثُ الْآزْهَرُ

and he would go to Cairo, where al-Azhar is located.
Hus. ayy. I, 64, 10

فَنَامَ حَيْثُ هُوَ

and he slept where he was.
Hus. ayy. I, 90, 7

فِي الْأَعْمَاقِ حَيْثُ الدَّرُّ
— الْكَثِيرُ

In the depths where the numerous pearls are....
Gibr. II, 107, 3

تَتَابَعَتْ هِجْرَةُ الْمُسْلِمِينَ إِلَى
يَثْرِبَ وَمَحَمَّدٌ مَعَهُمْ حَيْثُ هُوَ

The exodus of the Muslims to Yathrib continued uninterrupted while Mohammed remained where he was.
Hai. sir. 208, 10

The indefinite meaning of the adverb may be determined by a prepositional phrase with مِنْ:

أَسَاسُ حَيَاةِ الْبَادِيَةِ حَيْثُ وَجَدَتْ
مِنْ بَقَاعِ الْأَرْضِ إِنَّمَا هِيَ الْقَبِيلَةُ

The basis of Badouin life, in the parts of the earth where it is found, is the tribe. Hai. sir. 79, 1

It may also be applied to temporal circumstances without any change in its construction:

أَتُرِيدُ أَنْ أَقُولَ لَا حَيْثُ يَجِبُ
أَنْ أَقُولَ نَعَمْ؟

Do you want me to say "No" when I should say "Yes"? Nu'. liq. 19, 16

(سَاعَةُ الظَّهِيرَةِ) حَيْثُ الْفَلَاحُونَ
فِي دُورِهِمْ يَسْتَرِيحُونَ

(Noon hour) when the peasants were resting in their houses.
Hak. (Zy.) 11, 1

and also to logical relationships expressing origin or cause (cf. the English "from here," "hence"). In Arabic, however, since the adverbial clause follows the main clause, the meaning is "since":

تَرَكَ لِقَدَمَيْهِ مَقُودَهُ حَيْثُ لَا دَارَ
لَهُ وَلَا غَايَةَ

He let his feet lead him, since he had no home or aim. Mah. zuq. 18, 10

(For more cases of logical relationships, see Vol. III, p.

The indefinite meaning of حَيْثُ may be understood as being of general validity: "wherever," "whenever." In these instances, حَيْثُ may be followed by a verb in the perfect tense without preterital meaning:

السَّعِيدُ مَنْ سَعِدَ حَيْثُ كَانَ

Happy is he who is happy wherever he is.
Nu'. kan. 14, 11

With this meaning, the adverbial clause may precede the subordinate:

حَيْثُ الْحَيَاةُ هُنَاكَ الرَّجَاءُ Where there is life there is hope.
Nu'. liq. 31,12

This general indefinite meaning of حَيْثُ may be emphasized by adding مَا :

الْعَدَاوَةُ الشَّخْصِيَّةُ الَّتِي تَلِسُهَا حَيْثُمَا دَبَّ الضَّعْفُ الْخَلْقِيُّ الدَّهْنِيُّ إِلَى النَّفْسِ — The peculiar antagonism which one can perceive whenever moral and intellectual impotence invade the soul....
Hai. sir. 69,10

(For more information on this use of مَا, see Vol. III, p. 353ff.)

حَيْثُ, with the subordinate clause it introduces, is frequently governed by a preposition that modifies or determines the meaning of the adverb:

إِلَى أَيْنَ؟ إِلَى حَيْثُ لَا حَدُودَ "Where? Where there are no boundaries."
Hak. sheh. 79,9

سَتَذْهَبُ طَبْعًا بَعْدَ ذَلِكَ إِلَى حَيْثُ تَرَاهَا and, of course, you will go afterward where you can see her.
Hak. ahl. 26,13

إِنْعَدَرَتْ يَلُوكَ الشَّمْسُ الشَّرْقَةَ إِلَى مَقَرِّهَا مِنْ حَيْثُ لَا رَجْعَةَ لَهَا أَمْ أَتْرُكُهُ وَشَأْنَهُ وَأَعُودُ مِنْ حَيْثُ أَتَيْتُ؟ This radiant sun set forever. Manf. sha'. 246,13
Or should I leave him alone and return the same way I had come?
Nu'. liq. 69,7

ثُمَّ رَأَتْ عَلَى خُوَانٍ قَرِيبٍ مِنَ السَّرِيرِ مِفْتَاحَ الْبَابِ بِحَيْثُ تَرَكْتَهُ بِالْأَمْسِ Then she saw the door key on a table near the bed where she had put it the day before.
Mah. zuq. 270,6

وَمَضَوْا بِهَا إِلَى حَيْثُ لَا تَعُودُ and they brought her from whence there is no return.
Hus. ayy. I,125,7

حَيْثُ, بِ or مِنْ or preceded by the prepositions may become independent of the main clause preceding and be used in forming new adverbial compounds to express a logical relationship.

حَيْثُ is usually followed by a noun in the nominative case, originally the subject of a nominal sentence (see Vol. III, p. 280), and has the meaning of "as to," "from the point of view of," "because of":

شُعْرَاءُ الْجَاهِلِيَّةِ مِنْ حَيْثُ أَغْرَاضِهِمْ pre-Islamic poets from the point of view of their objectives.
Djir. tar. I,101,18

أَنَّ التَّفَاصِيلَ الَّتِي — تَكْفِي لِإِظْهَارِ خَطَأِ هَذِهِ الْمُدَّعِيَّاتِ مِنْ حَيْثُ الْأَسَاسِ The details which..., are sufficient to show the basic fallacy of these pretensions.
Sat. (Br.II) 79,20

هُوَ مِنْ حَيْثُ الْقُدْرَةِ الْبَدَنِيَّةِ يَكَادُ يَكُونُ وَهَيْثُ وَالِدِهِ He was almost his father's equal in physical strength.
Nu'. (Zy.) 33,19

It may also introduce a noun clause preceded by أَنَّ and has the same meaning:

(الْحَرَكَةُ الْوُجُودِيَّةُ) وَهِيَ سِيَاسِيَّةٌ مِنْ حَيْثُ أَنَّهَا تُغَاصِمُ الْمَذْهَبَ الْإِسْتِرَاقِي الْمَارْكْسِي. وَهِيَ دِينِيَّةٌ مِنْ حَيْثُ أَنَّهَا تُلْغِي الْغَنِيَمَاتِ الَّتِي يَوْتِكِرُ عَلَيْهَا الدِّينُ — ثُمَّ هِيَ فَلَاسِفِيَّةٌ — مِنْ حَيْثُ أَنَّهَا تُعَالِجُ جَمِيعَ الْمَشْكِلاتِ الَّتِي تُعَالِجُهَا الْفَلَاسِفَةُ (The Existentialist movement) is political insofar as it contradicts the Marxist Socialist ideology... it is religious, for it abolishes the secrets on which religion is based... it is philosophical..., for it is concerned with all the problems that concern philosophy.
Musa adab. 107,15ff.

مَعَ أَنَّهَا فِي صَمِيمِ الْأَدَبِ مِنْ حَيْثُ أَنَّ الْأَدَبَ هُوَ الْحَيَاةُ however, they are in Literature, for Literature is Life. Musa adab. 179,3

يَحَيْثُ is usually followed by a verbal sentence and means "inasmuch as," "in such a manner that," "so that":

أَنَّ هَذَا الْغُرْضَ ضَعِيلٌ يَحَيْثُ
يَسْتَطِيعُ الشَّابُّ النَّشِيطُ أَنْ —

that the width was [so] small that the spirited youngsters could....
Hus. ayy. I, 12, 3

وَتَوَجَّ كُلُّ هَذِهِ التَّدَابِيرِ بِالسَّيْطَرَةِ
عَلَى الْبَحْثَاتِ لِدِرَاسَةِ قَنِ الْبَزَاةِ
يَحَيْثُ لَا تَبْعَثُ الْحُكُومَةُ أَحَدًا
لِهَذَا الدِّرَاسَةِ دُونَ إِذْنِهِ
وَمُوافَقَتِهِ

He topped all these measures by gaining control over student exchange in agricultural studies, so that the government would not send anyone [abroad] for such study without his permission and consent.
Ayy. (Br.) 31, 6

يَحَيْثُ لَا تَتَمَكَّنُ مِنَ الْشَّيْ

so that she is not able to walk.
Q. Amin (Zy.) 5, 29

§ 253 إِنَّ

A إِنَّ is a demonstrative adverb with a temporal meaning. Its function is that of connecting two statements in which the first expresses the temporal sphere of the second.

In this function, إِنَّ does not have a subordinating value; on the contrary, it precedes the statement that can logically be considered as the main one, in which the particle reassumes a temporal circumstance that has already been mentioned: "at that moment," "at that time," "then," etc.

The preceding statement is frequently introduced by إِنْ , and when it presents an action or situation expressing duration, إِنَّ may emphasize the occurrence following as being unexpected.

إِنَّ introduces a verbal sentence, usually with the verb in the perfect tense:

إِنِّي فِي بَعْضِ الطَّرِيقِ إِذْ ضَرَبْتُ
يَدِي عَلَى مَكَانٍ جَيِّسٍ فَلَمْ أَحَسَّ
مَحْفَظَةَ نَقُودِي

I was already on my way, then I touched my pocket with my hand and I could not feel my wallet.
Din (Zy.) 3, 22

إِنَّهُ لَكَذَلِكَ إِذْ لَحَّ رَجُلًا مَقِيلًا
عَلَى الْبَعْدِ

Such was the situation when, suddenly, he saw a man approaching in the distance.
Manf. sha'. 28, 8

إِنَّا لَنَتَحَدَّثُ إِذْ رَأَيْنَا مِنَ النَّافِذَةِ
مَنْظَرًا يَأْخُذُ بِالْأَبْصَارِ

We were talking when we saw a spectacle that attracted our attention.
Hai. (Zy.) 14, 10

إِنِّهَا لَفِي ضَجَعَتِهَا إِذْ مَرَّ بِهَا
صَقَوَانٌ —

She was reclining when Safwan...went by.
Hai. sir. 356, 14

إِنَّهُمْ بِالْجِعْلَانَةِ إِذْ جَاءَ وَفْدٌ
مِنْ هِوَزَانَ

They were in al-Jirana when a faction from Hiwazan arrived.
Hai. sir. 436, 15

إِنَّهُ لَكَذَلِكَ إِذْ فُتِحَ الْبَابُ فُجَاءَةً

And so he was when, suddenly, the door flew open.
Manf. sha'. 81, 12

(On the use of إِذَا , see Vol. III, p. 294f.)

Since إِنَّ , with this function and meaning, does not imply any subordination of parts, it may be used to introduce the main clause after temporal expressions:

وَبَيْنَمَا هُوَ فِي جَلَسَتِهِ سَتَوَسَّلَ
فِي تَفَكُّرِهِ إِذْ أَحَسَّ شَخْصًا
يَقْتَرِبُ مِنْهُ

While he was thus sitting, lost in his thoughts, he suddenly noticed someone approaching him.
Tai. (Br.) 126, 26

أَذْكَرُ يَوْمَ كُنْتُ أَتَشَى بِابْنَتِي
الصَّغِيرَةِ فِي الْبُولْفَارِ إِذْ مَرَّ
بِأَفْعٍ بِالْوَنَاتِ —

I remember once when I was walking with my young daughter in Bulgaria and a vender of balloons... suddenly went by.
S. Din (Br.) 64, 17

وَمَيْنَا النَّاسُ فِي ذَلِكَ إِذْ نَبَّغَ
سُقْرَاطُ الْحَكِيمِ

and while people were thus engaged, then Socrates the Wise appeared.
Djir. tar. II, 26, 17

B *إِذْ* frequently loses its attachment to a preceding temporal circumstance and refers exclusively to a following one, for which it assumes the function of a subordinate temporal particle: "as," "when," "at the moment when." With this meaning and function, *إِذْ* is still followed by a verbal sentence the action of which is usually understood as already having taken place; the verb will thus be in the perfect tense:

جَنَاهَا بِأَتْعَابِهِ إِذْ كَانَ خَادِمًا
لِلدَّيْرِ

He had garnered it with his labor when he served the monastery.
Gibr. I, 137, 18

كُلُّ ذَلِكَ لِأَنَّ غِشَاوَهُ قَدْ أُسْدِلَتْ
عَلَى بَصَرِهِ إِذْ أُسْدِلَ السِّتَارُ
عَلَى حَيَاةِ ابْنَتِهِ

All this, because a curtain was drawn between him and life at the very moment a curtain was drawn over his daughter's life. Nu'. liq. 28, 3

قَدْ آتَخَذْتُهُ لِي مَثَابَةً مِنْذُ خَمْسَةِ
أَعْوَامٍ إِذْ وَرِثْتُهُ عَنْ عَمِّي

I have taken it as my place ever since five years ago, when I inherited it from my uncle.
Tai. (Br.) 132, 1

الآنَ فَهَيْتَ مَا رَمَيْتَ إِذْ قُلْتَ
فِي شِعْرِكَ —

Now I understand what you were referring to when you said in your verse....
Jabr. (Br.) 73, 1

كَانَ ذَلِكَ مِنْذُ خَمْسَةِ أَعْوَامٍ إِذْ
بَلَغْتَ الثَّلَاثِينَ

All this happened five years ago, when I turned thirty. Hak. ahl. 20, 12

With this meaning, *إِذْ*, and the subordinate clause, which the particle introduces, are not bound to taking the second position in the construction:

لَكِنَّهُمْ إِذْ بَلَغُوهَا كَانَتْ قَافِلَةٌ
أَبَى سُفْيَانَ قَدْ مَرَّتْ بِهَا

But when they arrived, Abu Sufyan's caravan had already gone by.
Hai. sir. 255, 18

إِذْ جَلَسَ وَضَعَ الْكَنْجَةَ عَلَى
رُكْبَتَيْهِ

As he sat down, he put the violin across his knees. Nu'. liq. 8, 6

إِذْ أَلْتَقَتْ عَيْنَاهُ بِعَيْنَيْهَا تَنَهَّدَ
تَنِيهْدَةً مَعْرِفَةً

and when his eyes met hers, he sighed deeply.
Gibr. I, 176, 5

It may introduce a verb in the imperfect indicative to express an action in the present or future:

سَتَلْقَى بِنَفْسِهَا فِي أَحْضَانِي
إِذْ تَرَانِي

She will throw herself into my arms the moment she sees me. Hak. ahl. 142, 5

إِنَّهَا سَتَدْهَشُ إِذْ تَبْصُرَ عَرْشَهَا

She will be amazed when she sees her throne.
Hak. sul. 74, 2

إِنَّكَ تَبَالِغُ إِذْ تَعَسَّبَ لِهَؤُلَاءِ
الْجَهْلَاءِ ذَوْقًا

You are exaggerating when you concede taste to those ignoramuses.
Hak. (Zy.) 11, 15

إِنَّكَ لَسْتَ رَجُلًا لَطِيفًا وَلَا
طَرِيفًا إِذْ تُسَيِّ سَجْنًا وَجُودَكَ إِلَى
جَانِبِ أَمْرَأَةٍ جَمِيلَةٍ

You are not polite when you call your being close to a beautiful woman, prison.
Hak. sul. 45, 5

Hence, it may have a conditional meaning, still retaining the same construction:

وَقَدْ لَبِثْتَ بَعْدَ ذَهَابِنَا تَرْقُبُ
عَوْدَنَا وَتَقُولُ لِدَقِيَانُوسٍ إِذْ يَسْأَلُ
عَنْ ابْنَتِهِ —

and you remained after our departure to await our return and to tell Dacianus, if he asked for his daughter....
Hak. ahl. 32, 5

C The temporal relationship stated or introduced by *إِنْ* frequently fades to the point that the particle can be used to express a logical relationship instead.

It is then called *حَرْفُ التَّعْلِيلِ*, "particle of motivation," by Arab grammarians. The relationship it introduces is not a causative but an explicative one: it states the reason or motives for a preceding statement. However, at times this may be almost identical with a causative interpretation.

In this function, *إِنْ* introduces a subordinate clause usually following the main clause. The subordinate clause may be

a) a verbal sentence with the verb in the perfect or imperfect tense:

أَسْرَعْتُ فِي تَوْدِيْعِهِ إِذْ بَدَأْتُ
أَشْعُرُ بِشَيْءٍ دَوَّارٍ فِي رَأْسِي

I hurried to say good-bye,
for I began to feel a
heaviness in my head.
Nu'. liq. 96,14

وَلَكِنْ جَاءَتْ نَجْدَةُ السَّمَاءِ إِذْ
دَخَلَ فِي تِلْكَ اللَّحْظَةِ رَجُلٌ —

But Heaven's help arrived,
for, at that moment, a
man came in....
Mah. zuq. 8,14

قَدْ انْقَلَبَتِ آيَاتُهُ إِذْ لَا نَكَادُ
نَجْدُ —

The situation was reversed,
for we hardly find....
Far. (Br.II) 143,14

صَرَفْتَهُ أَنَا إِذْ لَمْ يَكُنْ مَعِيَ شَيْءٌ
ذَلِكَ الْبَالُونِ

I sent him away, for I
did not have the price
of the balloon.
S. Din (Br.) 64,18

أَنَّهُ سَرَقَ مِنِّي كَيْفَ مِنْ النُّقُودِ إِذْ
لَا يَصِحُّ اتِّهَامُهُ بِالسِّحْرِ

[claiming] that he had
stolen a sum of money from
me, since he could not ac-
cuse him of witchcraft.
Nu'. liq. 34,6

إِذْ قَدْ يَكُونُ الرَّجُلُ شَاعِرًا وَلَا
يَحْسِنُ النَّظْمَ

since a man might some-
times be a poet but still
not versify well.
Djir. tar. I,59,12

b) a nominal or inverted verbal sentence:

إِذْ نَحْنُ نَطْلُبُ مِنَ الْآرِيْبِ —

for we request of the
writer....
Musa adab. 5,3

لَا يَقَالُ إِنَّ حَالَ الرَّجُلِ فِي ذَلِكَ
كَحَالِ الْمَرْأَةِ إِذْ هُوَ أَيْضًا لَا يَعْلَمُ
مِنْ أَحْوَالِ خَطِيْبَتِهِ شَيْئًا —

It cannot be said that
man's position in this
is like woman's, since
he, as well, knows nothing
about his bride....
Q. Amin (Zy.) 5,23

لَيْسَ الْأَدَبُ مَعَ ذَلِكَ شَيْئًا خَالِدًا
إِذْ هُوَ يَتَغَيَّرُ بِتَغْيِيرِ الظُّرُوفِ
وَحَاجَاتِ الشُّعُوبِ

Nevertheless, Literature
is not something eternal,
since it changes with the
needs of the peoples.
Musa adab. 11,3

وَلَكِنَّ الرَّقْصَ الْأُورَوبِيَّ لَيْسَ كَذَلِكَ
إِذْ هُوَ قَدْ جَمِيلٌ

But European dancing is
not like that, for it is
a fine art.
Musa adab. 85,15

c) a noun in the accusative preceded by "لَا of general denial" (see Vol. II, § 108):

إِفْرَحُوا إِذْ لَا خَوْفٌ عَلَيْكُمْ وَلَا
أَنْتُمْ تَحْزَنُونَ

Rejoice, for you have
nothing to fear or be
sad about.
Gibr. II,117,5

إِذْ لَا بُدَّ أَنْ يَقَعَ فِي الشَّدَوْدِ

for he will necessarily
become eccentric.
Musa adab. 83,17

d) and also an interrogative sentence introduced by an interrogative particle:

إِنَّا لَا نَسْتَطِيعُ أَنْ نَسَبِي أَشْعَارَهُ
فَنَّا جَمِيلًا إِذْ كَيْفَ يَكُونُ اللَّوَاطُ
جَمِيلًا؟

We cannot call his verses
fine art, for how can
sodomy be beautiful?
Musa adab. 9,5

With the same meaning and function, *إِنْ* may also precede a complete clause; the main clause, however, may or may not precede the subordinate:

إِذْ بَعْدَ أَنْ خَرَجْنَا مِنْ مَاءِ
الْمَنَامَةِ سَاءَ سَكَنَتِ الرِّيحُ

For after we left al-
Manama's waters in the
afternoon, the wind
subsided.
Raih. mul. 33,11

إِنْ لَا يُمْكِنُ لِأَيِّ عَاقِلٍ أَنْ يَتَصَوَّرَ
حُصُولَ اتِّحَادِ بَيْنِ الْقَاهِرَةِ
وَبَغْدَادَ وَطَهْرَانَ وَكَابُلَ وَحَيْدَرَأَبَادَ
— دُونَ أَنْ يَحْصُلَ اتِّحَادُ بَيْنِ
الْقَاهِرَةِ وَبَغْدَادَ وَبَدَشَقَ —

For no intelligent person
can imagine the realization
of unity between Cairo,
Bagdad, Teheran, Kabul,
Hayderabad...without uni-
fication between Cairo,
Bagdad, Damascus....
Sat. (Br. II) 76, 1

إِنْ مَا الْفَائِدَةُ لِإِثْلِي مِنْ رَحَلَةٍ
عَرَبِيَّةٍ إِذَا كُنْتُ لَا أَسْلَمُ فِيهَا
لَا خَيْرَ عَنْهَا — ؟

For what use was there
for anyone like me to
undertake an Arabian
pilgrimage if I would
not escape to tell about
it...? Raih. mul. 24, 16

إِنْ لَوْ أَنَّ الْأَدَبَ كَانَ فِي خِدْمَةِ
الْمَجْتَمَعِ يُعَالِجُ مُشْكَلاتِهِ — لَمَا
وَقَعْنَا فِي هَذِهِ الْكَارِثَةِ الَّتِي
نَتَخَبَّطُ فِيهَا هَذِهِ الْأَيَّامَ

For if literature had been
at the service of society
in order to deal with its
problems..., we would not
have incurred this disaster
in which we are lost today.
Musa adab. 14, 8

And, again, with the same meaning, *إِنْ* may also
introduce a noun clause preceded by *أَنْ* or *أَنَّ* :

إِنْ أَنَّ السَّفَرَ فِي تِلْكَ الْأَيَّامِ حَتَّى
إِلَى الْعِرَاقِ كَانَ مَحْظُورًا عَلَى غَيْرِ
الْإِنْكِلَابِ

since in those days tra-
vel even to Iraq was pro-
hibited to the non-British.
Raih. mul. 15, 21

إِنْ أَنَّ مَنْ لَا يَعْرِفُ كَيْفَ يَسْتَعِطِفُ
أَرْضَهُ لَا يَعْرِفُ كَيْفَ يَسْتَعِطِفُ
سَوَاهَا

Then he who does not know
how to win his own land
will not know how to win
any other.
Nu'. kan. 13, 8

إِنِّي آسَفُ أَنْ لَيْسَ فِي مَقْدَرِي
أَنْ — إِذْ أَتَيْتُكَ لَمْ تَأْتِنِي
بِالْبُرْهَانِ الْقَاطِعِ
إِنْ أَنَّ رُكْبَتَهُ عَلَتْ رُكْبَتِي بِنَعْوِ
قِبْرَاطٍ

I am sorry not to be able
to confirm..., since you
did not bring proof posi-
tive. S. Din (Br.) 62, 8

for his knee was about
one inch higher than mine.
S. Din (Br.) 63, 14

§ 254 إِذَا

A *إِذَا* is also an adverbial demonstrative particle
and, as such, is always used to present a statement at
a definite moment during a given action. As a result
of this meaning and its demonstrative function, *إِذَا*
must always follow another statement containing a
temporal idea to which the particle refers.

With this function, *إِذَا* does not have a subor-
dinating effect but is usually, although not neces-
sarily, coordinated to the preceding sentence by the
conjunction *وَ* and also, albeit less commonly, by *فَ* or *ثُمَّ*

Arab grammarians call this construction "*إِذَا* of
surprise," or "*إِذَا* for the unexpected." The "surprise," however, can be understood in different
ways and is not, in fact, essential to the construction
(see below).

The particle must —with very few exceptions— be
followed by a noun which is usually expanded, if gram-
matically defined, into a complete nominal or verbal
sentence with inverted word order.

This restriction in the construction, as well as
the fact that the verbal sentence usually takes the
verb in the imperfect or the perfect preceded by *قَدْ* —
and is thus a resultative perfect (see Vol. I, § 18) —
leads us to think that originally the noun alone with
the particle was the nominal sentence, to which new
elements, nominal or verbal, were added.

Therefore, the translation of, e.g., the following
should not be: "Lo, he was sitting," but rather,
"Lo [there] he was, sitting."

نَظَرْتُ إِلَيْهِ فَإِذَا هُوَ فِي مَجْلِسِهِ
كَأَنَّهُ غَرَابٌ أَسْوَدٌ

I looked at him, and there
he was, sitting in his
place like a black crow.
Raf. wah. I, 115, 8

The extensive use that Arabic makes of this con-
struction forces us to present this translation as
basic but one which may or may not actually apply, as
such, to all cases.

This interpretation also explains the use of the
construction with a hypothetical meaning (see below,
e.g., under *إِذَا* ب).

B *إِذَا* may introduce a nominal statement which
has as subject a noun that has already been mentioned,

and thus the statement is grammatically defined. The element of "surprise" in this case is caused by the new circumstances introduced into the sentence:

دَنَا الْقَادِمُ فَإِذَا هُوَ شَيْخٌ كَهْلٌ

The one approaching drew nearer, and it turned out to be an old man. Maz. (Zy.) 10,20

دَخَلْنَا فَإِذَا نَحْنُ فِي بَيْتٍ فِيهِ غُرَفَتَانِ

We entered and found ourselves in a house with two rooms. Raih. mul. 211,16

رَأَيْتُ كُلَّ الْأَعْمَالِ الَّتِي عُمِلَتْ تَحْتَ الشَّمْسِ فَإِذَا الْكُلُّ بَاطِلٌ

I contemplated what was done under the sun, and lo, all was vanity. Gibr. II,153,3

أَقْلَبَ الصَّفَحَاتِ وَإِذَا هِيَ بَيْضَاءُ خَالِيَةٌ

I turn the pages, and lo, they are white and empty. Jabr. (Br.) 75,14

نَظَرْتُ فَإِذَا السَّاعَةُ هِيَ الْحَادِيَةُ عَشْرَةٌ وَالنِّصْفُ

I looked [at the hour] and it was eleven-thirty. Din (Zy.) 3,41

فَإِذَا هُوَ أَحَدُ إِخْوَانِهِمِ السُّورِيِّينَ

and it turned out to be one of their Syrian friends. Idr. (Br.) 79,9

التَفَتَا إِلَى مَصْدَرِ الصَّوْتِ — فَإِذَا هُمَا فَتَاتَانِ تَتَحَيَّانِ زَاوِيَةً مِنَ الْمَقْهَى

They looked toward the direction from which the voice came...and it turned out to be two girls, sitting apart in a corner of the coffee house. Idr. (Br.) 79,13

وَإِذَا هِيَ فِي جَزَعٍ وَهَلَعٍ يَنْطِقُ لِسَانُهَا بِالْفَاطِ لَا صَلَاةَ بَيْنَهَا

And there she was, anxious and afraid, speaking incoherently. Hus. ayy. I,124,8

Note in the following that the element of "surprise" requires a complete nominal sentence:

ثُمَّ رَاحَتْ أَيَّامٌ وَجَاءَتْ أَيَّامٌ وَإِذَا لِي وَلَدٌ

Days and more days have passed, and now I, myself, have a child. Amin (Br.) 88,9

or it may introduce a verbal statement, with the word order always inverted and thus preceded by the subject, which is also grammatically defined. The verb frequently is in the imperfect tense:

أَقْبَلَ يَوْمَ الْخَمِيسِ فَإِذَا الصَّبِيُّ يَرَى نَفْسَهُ يَتَأَهَّبُ لِلسَّفَرِ

Thursday arrived, and [lo,] the boy saw himself actually getting ready for the journey. Hus. ayy. I,138,13

وَكَانَ يَوْمَ الْجُمُعَةِ وَإِذَا الصَّبِيُّ يَرَى نَفْسَهُ فِي الْأَزْهَرِ لِلصَّلَاةِ وَإِذَا هُوَ يَسْمَعُ الْخَطِيبَ شَيْخًا ضَخْمَ الصَّوْتِ عَلَيْهِ —

Friday arrived, and [lo,] the boy saw himself in al-Azhar for the prayer and, there, he heard the preacher, an old man with a powerful and high voice.... Hus. ayy. I,141,1

وَقَفْتُ أَرَى الطِّفْلَيْنِ رُؤْيَا فِكْرٍ رُؤْيَا شِعْرِ مَعًا فَإِذَا الْفِكْرُ وَالشَّعْرُ يَمْتَدَانِ بَيْنِي وَبَيْنَ أَحْلَامِهِمَا

I stood [there] looking at the two children with a vision of meditation and poetry and, suddenly, meditation and poetry linked me with their dreams. Raf. wah. I,89,4

The verb may also be in the perfect tense usually preceded by the particle *فَإِذَا* and thus with a resultative meaning:

ذَهَبَ يَلْتَسِسُهَا فَإِذَا هِيَ قَدْ سُرِقَتْ

He went to look for them and, behold, they had been stolen. Hus. ayy. I,56,10

وَإِذَا الشَّبَّانَ وَالصِّبْيَانَ قَدْ فَرَعُوا إِلَى أُمَّهُمْ

and, suddenly, the boys and youngsters were seeking refuge with their mother. Hus. ayy. 124,7

ثُمَّ رَأَى أَنَّهُ قَدْ أَتَاهُ مِنَ الْإِعْمَاءِ
فَإِذَا هُوَ قَدْ اسْتَيْقَظَ مِنْ نَوْمِهِ
عَلَى فِرَاشِهِ الْوَشِيرِ

Then he thought he had regained consciousness, but, all of a sudden, he awakened from sleep on his comfortable bed.
Raf. wah. I, 100, 8

وَإِذَا الْجَارَاتُ وَالْجِيرَانُ قَدْ سَمِعُوا
هَذَا الصَّيَاحَ فَأَقْبَلُوا مُسْرِعِينَ

The neighbors had heard the cry and rushed in.
Hus. ayy. 124, 12

C إِذَا is very frequently followed by the preposition بِ, which, according to Arab grammarians, is used to emphasize the idea of surprise; hence they call it بِاءُ التَّعَجُّبِ, "ب of surprise." The preposition must follow immediately after إِذَا; therefore, it introduces the subject either of the nominal or of the verbal sentence.

The noun governed by the preposition is grammatically defined with the same meaning and construction as in the nominal statement presented above:

ظَنَنْتَ يَوْمًا أَنَّهَا نَسِيتَ الزَّوْجَ
فَإِذَا بِالزَّوْجِ أُمُّهَا الْمَشْوُودِ

She thought once she had forgotten marriage, but no, marriage was her dearest hope.
Mah. zuq. 26, 7

فَإِذَا بِهِ أَمَامَ كَرِيمِ الْحُلَوَانِي

And there he was, facing Karim al-Hulwani.
'Aww. (Br.) 14, 17

or in the inverted verbal statement:

شَقَقَتْ صَدْرَهَا فَإِذَا بِى أَجْدُ
فِيهِ جَوْهَرَةٌ

I slit its body open and, suddenly, I found in it a pearl.
Hak. sul. 84, 9

تَطَلَّعْتُ فَإِذَا بِالْأَسْوَدِ الْبَاسِمِ زَى
الْقَرْنَيْنِ وَالذَّيْلِ الطَّوِيلِ يَمَاشِينِي

I looked, and lo, [I saw] the Black One, smiling, with two horns and a long tail, accompanying me.
Din (Br.) 59, 7

وَإِذَا بِهَذَا الشَّيْءِ لَا يَزَالُ حَيًّا
فِي صَدْرِي .. يَتَحَرَّكُ ..

Lo, this "thing" is still living in my mind... moving....
Qud. (Br.) 51, 26

فَإِذَا بِهِ يَقَعُ فِي حَفْرَةٍ حَفَرَهَا أَبُو
عَامِرٍ لِيَقَعَنَّ فِيهَا الْمُسْلِمُونَ

He suddenly fell in a pit, which Abu Amir had excavated so that the Muslims would fall into it. Hai. sir. 299, 12

With the preposition بِ governing the noun subject, this is frequently undefined grammatically, and the element of "surprise" will actually begin with the presentation of the noun itself.

The undefined noun may only be followed by a circumstantial modification:

a) nominal, i.e., an adverb or a prepositional phrase; a noun should be considered as an apposition and will thus agree in case with it:

أَلْتَفَتْتُ فَإِذَا بِقَتَاةٍ وَاقِفَةٍ عَلَى
مَقَرَّةٍ مِنِّي

I turned, and there was a maiden standing near me. Gibr. II, 135, 6

أَلْتَفَتْتُ وَإِذَا بِرَجُلٍ جَالِسٍ بِقُرْبِي
عَلَى الْمَقْعَدِ

I turned around, and there I saw a man sitting on the bench near me. Gibr. III, 80, 6

وَبَعْدَ هَنِيئَةٍ أَلْتَفَتْتُ فَإِذَا بِثَلَاثَةِ
أَشْبَاحٍ جَالِسِينَ عَلَى صَخَرٍ قَرِيبٍ

A short while later I turned around, and there I saw three figures sitting on a rock near by. Gibr. III, 71, 10

فَإِذَا بِرَجُلٍ عَارِي الْجِسْمِ

and there was a naked man. Gibr. III, 115, 12

وَإِذَا بِرَجُلٍ مَقْطَبٍ رُكُوبُهُ مَطْهَمَةٌ —

Suddenly, a man appeared, mounted on an excellent camel....
Tai. (Br.) 125, 25

Note the following (see also Vol. II, § 126):

وَإِذَا بِى كَأَنِّي أَنْقَلَبْتُ إِنْسَانًا آخَرَ

I suddenly felt as if I had become a different man. Hak. ahl. 21, 2

b) or verbal, with the verb in the imperfect or resultative perfect:

وَإِذَا بِأَرْبَعَةٍ غُلَمَانٍ حَفَاةٍ يَصِفُ عَوَاةٍ
تُبَعَثَرِي الشَّعْمِ بَارِزِي الصُّدُورِ مِنْ
شُقُوقِ قَصَانِهِمِ الْمَهْلِكَةِ يَهْجُمُونَ
عَلَيْهِ

and there four youths,
barefooted, half naked,
with their hair in dis-
order, with their chests
showing through the tears
of their shabby shirts,
assailed him.

'Aww. (Br.) 16,20

وَأَنَا كَذَلِكَ إِذَا بِسَيَّارَةٍ فَخْمَةٍ
تَقِفُ بِالقَرَبِ مِنْ بَيْتِي

Thus I was, when suddenly
an elegant car stopped
near my house.

Nu'. liq. 22,10

وَإِذَا بِرَجُلٍ يَصِيحُ بِهِمْ مَهْدِدًا

Suddenly a man appeared,
shouting threats at them.

'Aww. (Br.) 14,16

At times, the preposition may also introduce a noun anacoluthon (see Vol. II, § 180):

نَقَلْتُ نَظْرِي إِلَى وَجْهِ بَهَاءٍ وَإِذَا
بِهِ تَصَفُّوْ عَلَيْهِ سَحَابَةٌ كَأَلْتِي عَلَى
وَجْهِ لِيُونَارْدُو

I glanced at Baha's face
and was amazed to see
the same aura [of light]
over it as over Leonardo's.

Nu'. liq. 108,3

The noun introduced by the expression *إِذَا بَ* is frequently separated from the rest of the sentence by a parenthetical construction:

وَأَنَا كَذَلِكَ وَإِذَا بِشَيْءٍ كَأَنَّ
الْحَجَرَ يَنْقُضُ مِنْ عَلَ

So I was when suddenly
something like a stone
fell down from above.

Nu'. liq. 54,1

وَإِذَا بِي وَعَيْنَايَ عَلَيَّاتَانِ بِلِيُونَارْدُو
وَكُنْتُ أَصَابِعِهِ أَحْسَنُ عَنْقِ بَهَاءٍ
يَلْتَوِي كَعُنُقِ زَهْرَةٍ تَذْوِي

As my eyes were glued on
Leonardo's violin and
fingers, I suddenly felt
Baha's head droop as the
stalk of a flower wilts.

Nu'. liq. 30,11

Since *إِذَا (بَ)* does not imply subordination of parts, it may be used after a temporal clause to in-

dicate that the action or situation introduced by the main clause is unexpected:

فِيمَا هُوَ فِي هَذَاةِ نَوْمِهِ إِذَا بِهِ
أَهْتَزَّ وَثَقَلَ تَنَفُّسُهُ

While he was peacefully
sleeping, he suddenly
began to shiver and his
breathing became difficult.
Hai. sir. 136,4

إِذَا, as a subordinate temporal particle, has completely lost its demonstrative adverbial character and thus does not necessarily follow the main event to which it refers, but frequently precedes the main clause, together with the action it introduces.

Although *إِذَا* is used in a very broad range of meanings (see Vol. III, p. 302), it has remained primarily a temporal adverbial particle with a past meaning. Hence, *إِذَا* is in this function followed by a verbal sentence with the verb most often in the past tense. This construction remains as the most common one even in the cases when *إِذَا* has a different meaning or does not directly refer to a past action. Thus its actual meaning can frequently be ascertained only through the correct understanding of the context.

إِذَا is usually followed by a verb in the perfect tense or the jussive after *لَمْ* as its negation.

With a preterital meaning, *إِذَا* refers to a single action in the past or to an action that is repeated continually. With a nonpreterital meaning, *إِذَا* usually still retains a connotation of past, since it refers to actions about the future occurrence of which there can be no doubt, either because the action is always repetitive as a natural or logical event, or because experience dictates our certainty of the repetition. When *إِذَا* refers to a future action, only the time is uncertain, not its actual occurrence. (However, see Vol. III, p. 302 in reference to its conditional meaning, and also compare with *إِنْ*, Vol. I p. 312ff).

When the main clause precedes the temporal subordinate clause, the temporal sphere of the action in the subordinate will be determined by the main clause.

The perfect following *إِذَا* may have

a) preterital meaning:

قَدْ طَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ
إِذَا عَادَ مِنَ الْأَزْهَرِ صَبِيحًا وَإِذَا
عَادَ مِنْهُ مُسَيًّا

For many days he continued
to hear this noise when
he returned in the evening
from al-Azhar.
Hus. ayy. II,3,11

كُنَّا نَتَنَفَّسُ الصَّعْدَاءِ إِذَا خَرَجَ
وَنَصَابُ بِالرَّعْشَةِ إِذَا حَضَرَ

We used to be greatly
relieved when he left
and stricken with fear
when he was present.
Amin (Br.) 86,22

إِذَا is sometimes used to refer to single actions
in the past:

لَقَدْ أَرَادَ اللَّهُ بِي خَيْرًا إِذَا
أَرْسَلَكَ إِلَيَّ فِي هَذَا الْيَوْمِ

God wished me well when
He sent you to me today.
Manf. mag. 22,10

b) nonpreterital meaning:

أَحَبُّ شَيْءٍ إِلَيَّ نِسَاءُ الْقَرْىِ إِذَا
خَلَوْنَ إِلَى أَنْفُسِهِنَّ أَنْ يَذْكُرْنَ
الْأَمَنَ وَمَوْتَاهُنَّ

The thing dearest to
peasant women when they
are alone is for them to
remember their sufferings
and their dead.
Hus. ayy. I,26,1

وَلَمْ يَكَدْ عَيَّ الْحَاجُّ عَلَيَّ يَسْتَقِرُّ
فِي غُرْفَتِهِ تِلْكَ فِي آخِرِ الرَّبْعِ عَنْ
شِمَالٍ إِذَا صَعَدْتَ السَّلَمَ حَتَّى —

Uncle 'Ali al-Hajj had
hardly entered this room
at the end of the house
to the left when you go
up the stairs....
Hus. ayy. II,45,1

كَانَ مَجْلِسُهُ عَنْ شِمَالِهِ إِذَا دَخَلَ
الْغُرْفَةَ

His seat was on his left
when he entered the room.
Hus. (Zy.) 25,18

The perfect after إِذَا may also refer to a single
action in the future:

مَا عَسَى أَنْ يَفْعَلَ عَلِيٌّ إِذَا عَلِمَ
غَدًا أَنْ إِحْسَانَ صَارَتْ زَوْجَةً؟

What would 'Ali do when
he learned that Ihsan had
become his wife?
Mah. qah. 123,9

E When the subordinate temporal clause precedes
the main clause, only through the general context or
logical meaning can one ascertain the temporal sphere
of the action in both main and subordinate clauses.
Since إِذَا in this position usually causes a paral-
lelism in tenses, the main clause generally also takes
the perfect tense, with or without a preterital meaning.

a) With preterital meaning:

إِذَا غَضِبَ لَمْ يَظْهَرْ عَلَيْهِ مِنْ
أَثَرِ الْغَضَبِ إِلَّا —

Whenever he was angry, he
never showed any sign of
it except....
Hai. sir. 124,12

إِذَا جَالَ فِي الْقَرْيَةِ لَمْ يَرِ إِلَّا
مَنْفَرِدًا

Whenever he roamed through
the village, he was always
seen alone.
Tai. (Br.) 124,7

إِذَا حَانَ وَقْتُ الظَّهْرِ أَوْ
الْعَصْرِ خَرَجَ مِنَ الْكُتَّابِ —

Whenever midday or evening
drew near, he left the
school to....
Amin (Br.) 86,20

إِذَا حَدَثَ شَيْءٌ مِنْ ذَلِكَ
أَغْلَقَ الْبَابَ

Whenever anything of this
sort happened, [the door-
keeper] would lock the
gate. Amin (Zy.) 26,16

b) With nonpreterital meaning:

إِذَا اتَّصَلْتُ بِأَحَدٍ رَدَّ عَلَيَّ
فِي جَفَافٍ

Whenever I get in touch
with any [of them,] they
answer me coldly.
Qud. (Br.) 55,4

هَذِهِ الْعَيُونُ الْحَالِمَةُ الَّتِي إِذَا
بَكَتْ بَكَتْ بِدُمُوعٍ لَا يُقَلُّ لَهَا

these dreaming eyes which
weep weightless tears when-
ever they cry.
Raf. wah. I,31,5

إِذَا لَمْ يَجِدْ بَعْدَ الْبَحْثِ
أَسْمَاءَ عَرَبِيَّةً لَهَا وَضَعَ أَسْمَاءَ
جَدِيدَةً —

Whenever he cannot find
any Arabic names for them,
after his research, he
may give [them] new ones....
Khal. (Br. II) 7,11

At times *إذا* introducing a nonpreterital perfect may also refer to a single action. In such instances, the temporal meaning of the particle *إذا* fades, remaining only the assertion of the fact:

وَإِذَا كَانَ الْمُسْلِمُونَ يَعْتَبِرُونَ مُحَمَّدًا
رَسُولَ اللَّهِ الْأَعْظَمَ وَخَاتِمَ النَّبِيِّينَ
فَإِنَّ الْعَرَبَ يَعْتَبِرُونَهُ بِطَلْهِمِ الْقَوِيِّ
— وَإِذَا كَانَ الْمُسْلِمُونَ يَقْدِسُونَ
الْقُرْآنَ الْكَرِيمَ — فَإِنَّ الْعَرَبَ
يَعْتَبِرُونَهُ مِثَالَ الْبَلَاغَةِ الْعَرَبِيَّةِ
الْأَعْلَى

Just as the Muslims consider Mohammed the Great Messenger of God and the last of the Prophets, so the Arabs consider him as their national hero.... And just as the Muslims consider the Precious Koran holy..., so the Arabs also consider it the ideal of Arabic eloquence. Zur. (Zy.) 17,6

F In this position, when the perfect in the clause or when the whole construction is to have a preterital meaning, *كَانَ* will precede the clause, agreeing in person with the subject of the subordinate clause in case of diversity of subjects:

لِذَلِكَ كَانَتْ إِذَا دَخَلَتْ عَلَى
النَّبِيِّ قَامَ إِلَيْهَا وَقَبَّلَهَا وَأَجْلَسَهَا
فِي مَجْلِسِهِ

For this reason, when she went in to the Prophet, he stood up, kissed her, and let her sit down in his own place. Hai. sir. 500,21

كَانُوا إِذَا جَاءُوا بِالْهُودِجِ إِلَى
بَابِهَا خَرَجَتْ إِلَيْهِ

When they came to her door with the litter, she went out into it. Hai. sir. 355,23

The subject of the subordinate clause may be placed following the verb *كَانَ*, thus not within the clause but preceding it:

لَقَدْ كَانَ زَيْدٌ إِذَا أَخْطَفَ مَعَ
زَمَلَانِهِ رَجَحَ صَوْتَ هَؤُلَاءِ

Whenever Zaid was not in agreement with the Koreish, their opinion was given priority. Hai. sir. 34,18

وَلَكِنْ لَمْ يَكُنِ الْعَرَبِيُّ الْبَدَوِيَّ
إِذَا دَخَلَ عَلَى مَعَاوِيَةَ أَوْ عَدِ
الْبَلِكِ يَشْعُرُ بِأَنَّ —

But when the Badouin Arab entered Mu'awiya or Abd al-Malik, he never felt that.... Amin duh. I,104,15

The verb of the main clause is usually, as we have seen, in the perfect tense, but it may also be in the imperfect:

لَا تَكُمُ إِذَا فَعَلْتُمْ تَكُونُونَ كَافِرِينَ
بِالْعَدْلِ إِلَهِي

for in doing this, you would be denying God's justice. Gibr. I,195,4

إِذَا فَقَدَ الرَّءْ صَدِيقًا عَزِيزًا
وَالْتَفَتَ يَجِدُ الْأَصْدِقَاءَ الْكَثِيرِينَ

When a man loses a dear friend and looks around, he will find many others. Gibr. I,109,7

إِذَا طَرَقَهُمْ غَرِيبٌ لَا يُوصِدُونَ
أَبْوَابَهُمْ فِي وَجْهِهِ

When a stranger knocks at their door, they do not deny him entrance. Nu'. kan. 10,9

إِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ

When their appointed time arrives, they cannot postpone or hurry it an instant. Hai. sir. 556,17

إِذَا تَقَدَّمَ مِنْهُ رَجُلٌ قَوِيَّ الْجَانِبِ
يَطْلُبُ خِدْمَةً خَاطِرُ فِيهَا عَلَى —
يَكْلِفُ أَحَدَ مَرْؤُسِيهِ ب —

Whenever any influential person should come requesting a service involving some danger for..., he would assign to any of his subordinates.... Ayy. (Br.) 33,15

إِذَا دَخَلَ الْغُرْفَةَ يَضِي خُطْوَةً
أَوْ خُطْوَتَيْنِ —

Whenever entering the room, he takes one or two steps.... Hus. ayy. II,7,3

إِذَا كُنَّا لَا نَدَاوِمُ الرِّقَابَةَ لَا
نَكُونُ عَالِمِينَ بِكُلِّ مَا يَتَعَلَّقُ
بِشُؤُونِنَا

If we did not keep watching steadily, we would not be aware of all that concerns us. Raih. mul. 56,4

It is also possible for the main clause to be an interrogative:

وَإِذَا نَقَصَ مَاذَا يَقُولُ لَهُ؟
And if there should be
something missing, what
would he say?
'Aww. (Br.) 17,25

G In Arabic, as in other languages, temporal and conditional clauses are very closely related. This is especially true when a temporal circumstance is understood as being essential or necessary for the actual occurrence of the action expressed by the main clause. Hence إِذَا is also frequently found with a meaning equivalent to that of a conditional particle.

The basic conditional significance of إِذَا normally remains so closely related to its temporal one that even in its conditional use, it generally introduces only a statement of something which is known through experience and about the eventual occurrence of which there can, therefore, be no doubt. إِذَا leaves uncertain the time, not the fact, of the actual event. (Compare with إِنَّ, Vol. III, p. 312ff.)

In its conditional usage, إِذَا retains the same patterns of construction as above with the only difference being that the particle with this meaning also often introduces a verbal sentence with inverted word order; thus it is followed by the noun subject of the verb. This construction is not found with إِذَا as a temporal particle.

We very frequently find that when the main clause follows the subordinate, it is introduced by a conjunctive فَ (see Vol. III, p. 360 and p. 361ff.)

إِذَا used with a conditional meaning generally introduces conditions which are not contrary to fact

a) followed by a verbal sentence with normal word order:

— إِذَا مَاتَ فَلَا تَقُلْ إِنَّ —
If he dies, do not tell
that....
Raf. wah. I,79,4

كَانَ فِي نِيَّتِي إِذَا كَانَ الْجَوَابُ
بِإِلَاجَابِ أَنْ —
It was my intention, if
the answer was in the
affirmative, to....
Raih. mul. 14,18

إِذَنْ أَيْ شَيْءٍ جَعَلَ ذَلِكَ الرَّجُلَ
تَعِسًا إِذَا لَمْ يَكُنْ هَذَا الْوَجْهَ
الْجَمِيلُ؟
What then has caused that
man his misery if not this
comely face?
Gibr. I,112,9

وَلَنَأْتِيَنَّكُمْ بِجُنُودٍ لَا قِبَلَ لَكُمْ بِهَا
إِذَا لَمْ تَأْتِ هَذِهِ الْمَلِكَةُ إِلَيَّ
We shall oppose you with
an army that you can never
defeat if this queen will
not come to [see] me.
Hak. sul. 39,8

إِذَا نَظَرْتَ إِلَى الْخَرِيطَةِ الْيَوْمَ
رَأَيْتَ النَّاطِقِينَ بِالْعَرَبِيَّةِ مُنْتَشِرِينَ
فِي —
If you look now at a map,
you will see the Arabic-
speaking peoples spread....
Djir. tar. I,47,17

وَمَنْ يَرْضِيهَا إِذَا لَمْ يَرْضِهَا هَذَا
الْفَتَى الْوَدِيعَ الطَّيِّبُ؟
And who could content her,
if she does not like this
good, gentle young man?
Mah. zuq. 56,15

b) and also followed by one with inverted word order:

وَإِذَا هُمْ لَمْ يُؤْمِنُوا بِهِ فَمَاذَا
عَسَى أَنْ يَفْعَلَ؟
And should they not be-
lieve in him, what could
he do? Hai. sir. 137,23

إِذَا نَعْنُ نَظَرْنَا نَظْرَةً عَامَةً —
وَجَدْنَا —
If we examine it compre-
hensively...we shall
find.... Amin duh. I,104,9

مَا تَرَيْنَهُ يَفْعَلُ إِذَا هُوَ دَخَلَ
عَلَيْنَا السَّاعَةَ؟
What do you think he would
do if he should enter here
at this moment?
Hak. sheh. 103,9

وَيَطُولُ بِي الْقَوْلُ إِذَا أَنَا عَرَضْتُ
لِمَا فِي كِتَابِ الدُّكْتُورِ هَيْكَلٍ مِنْ
حَسَنَاتِ —
It would take too long to
show in detail the merits
of Dr. Haikal's book.
Hai. sir. 9,9

Hence it is frequently used as a particle to introduce expressions of formal politeness: "if you please," "if you will allow...."

إِذْهَبِ إِلَيْهَا إِذَا شِئْتَ
Go to her, if you wish.
Manf. mag. 250,8

الآن أَرَانِي فِي حَاجَةٍ إِلَى الْهَوَاءِ
الطَّلَقِ النَّقِيِّ إِذَا أُذِنْتَ لِي فِي
الْخُرُوجِ إِلَى الْحَقِيقَةِ لَحْظَةً

Now I think I need some fresh air, if you will allow me to go into the garden for a moment.
Hak. sul. 46,14

إِنِّي ذَاهِبٌ أَتَجَهِّزُ لِلسَّفَرِ إِذَا
أُذِنْتَ

I'll go to get ready for the journey, if you will allow me to.
Hak. sul. 57,2

إِذَا may also be used to introduce hypothetical conditions and even conditions contrary to fact:

إِذَا كَانَ فَرِيقٌ مِنَ النَّاسِ يَنْقَرِضُ
شَيْئًا فَشَيْئًا فَأَهْلُ الْمَدَنِ

If a part of humankind were to perish little by little, it would be the people of the cities.
Sak. (Zy.) 13,31

الْفَرَعَةُ الْإِنْسَانِيَّةُ هِيَ الشَّيْءُ الْخَالِدُ
فِي الْأَدَبِ إِذَا كَانَ ثُمَّ خُلُودٌ فِي
هَذَا الْعَالَمِ

Human attitude is the eternal in literature, if there is eternity in this world.
Musa adab. 11,16

The relationship between the subordinate and main clauses may also be causal, consecutive, concessive, etc.

لَمْ أَفْهَمْ — إِذَا كُنْتُ غَرِيبًا عَنْ
هَذِهِ الدِّيَارِ

I did not understand it... since I was a stranger in those places.
Maz. (Zy.) 1,14

إِذَا جَلَبَتْ لَنَا الطَّرِيقُ فَتَى قَوِي
السَّاعِدِينَ نَسْتَرْضِيهِ

Since the road has brought us a strong young man, we shall accept him.
Gibr. I, 179,20

إِنْ نَحْنُ عَلَى يَقِينٍ بِأَنَّهُ إِذَا
كَانَتِ الشَّمْسُ تَشْرِقُ مِنَ الشَّرْقِ
فَإِنَّ النُّورَ يَأْتِي إِلَيْنَا مِنَ الْغَرْبِ

for we are convinced that although the sun rises from the East, light will come to us from the West.
Musa adab. 11,9

With this logical meaning, إِذَا may introduce a nominal sentence:

يَسْحَرُونَ الْعِيدَ فَإِذَا هُوَ يَوْمٌ
صَغِيرٌ مِنْهُمْ جَاءَ يَدْعُوهُمْ إِلَى
اللَّعِبِ

They enchant the feast, for it is a day as young as they, which has come to invite them to play.
Raf. wah. I, 31,18

H إِذَا may be followed by the adverbial relative particle مَا; the expression then at times has a general and indefinite meaning: "whenever." (On the nature of مَا, see Vol. III, p. 210f.):

فَإِذَا مَا بَعُثُوا وَارَادُوا الْخُرُوجَ
— ضَرَبُوا ضَرْبَتَيْنِ بِالْمَعَاوِلِ

So whenever they return to life and want to come out...they will strike a few blows with the picks.
Hak. ahl. 176,8

وَإِذَا مَا ذَهَبَ إِلَى الْكَنِيسَةِ
عَادَ مُكْتَبِتًا

After each visit to the church, he returned depressed in spirit.
Gibr. I, 90,9

فَإِذَا مَا كَانَ قَوْقُ الْكُرُومِ كَسَرَ
وَقَطَعَ وَأَكَلَ وَأَفْسَدَ

And whenever he was up on the vines, he broke, cut, ate [the fruits], and engaged in [all kinds of] mischief.
Qal. (Zy.) 21,34

بَلَكَ الْحَيَاةَ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا
وَجَدْنَاهَا مُبْتَسِمَةً فِي الرَّبِيعِ

This life which we, when we contemplate it, find smiling during spring....
Gibr. I, 76,14

This general meaning is not necessary and, therefore, the particle may refer to a single action:

مَاذَا تَعْمَلُ يَا تَرَى إِذَا مَا دَرْتُ
بِأَنَّ الشَّابَّ الَّذِي — يُرِيدُ أَنْ —
وَمَاذَا يَقُولُ سَكَانُ هَذِهِ الْقَرْيَةِ
الْبَسِطَاءِ إِذَا مَا عَلِمُوا أَنَّ — ؟

What do you think she would do if she discovers that the young man whom...., is trying to...and what would the simple villagers say if they knew that...?
Gibr. I, 175,9

أَفَلَا يَخْلِقُونَ آذَانَهُمْ إِذَا مَا
قُلْتُ لَهُمْ إِنَّ —

Would they not close their ears to me if I told them that...? Gibr. I, 175,13

مَاذَا يَقُولُ الشَّيْخُ عَبَّاسٌ — إِذَا
مَا سَمِعَ حِكَايَتِي؟ وَمَاذَا يَفْعَلُ
كَاهِنُ الْقَرْيَةِ إِذَا مَا رَدَّدُوا عَلَيَّ
سَامِعِهِ تِلْكَ الْأَقْوَالَ الَّتِي سَبَبَتْ
طَرْدِي مِنَ الدَّيْرِ؟

What will Sheikh Abbas...
say when he hears my
story? And what will the
priest of the village say
when those words which
caused my expulsion from
the convent come to his
ears? Gibr. I, 175, 15

I إِذَا, with the clause it introduces, is frequently used — in combination with different particles — more or less structurally independent from a given main clause in order to introduce conditional or temporal modifications to other statements:

أَمَّا إِذَا انفصلَ الْإِثْنَانِ فَإِنَّ
الْفَسَادَ يَنْشَأُ

when both are separated,
then corruption spreads.
Musa adab. 83, 9

أَمَّا إِذَا أَحْسَسْنَا الْخَسَةَ وَالْإِنْحِطَاطَ
فَإِنَّ الْأَغْنِيَةَ أَوْ اللَّحْنَ أَوْ الرِّقَصَ
لَنْ يَمُدَّ أَحَدُهَا مِنَ الْفُنُونِ

but when we feel baseness
and decadence, then songs,
melody, and dance are not
numbered among the arts.
Musa adab. 9, 3

خُصُوصًا إِذَا كَانَ حَالُهُ كَحَالِ
مَحْبُوبٍ

especially if his situation
was like Mahbuh's.
Mah. qah. 79, 8

وَإِنِّي عَصِيٌّ الْجَرَاجِ لَا أَقْوَى عَلَى
كَبْحِ غَضَبِي مَتَى تَارَ لَا سِيَّامًا إِذَا
كَانَ خَصْمِي وَضِيعَ الْحَالِ —

Being high-strung, I cannot
control my anger when
aroused, especially when
my opponent is a plebeian....
Din (Br.) 58, 21

لَنْ يَنْهَضَ الْأَدَبُ إِلَّا إِذَا كَانَ
الْأَدَبَاءُ أَنْفُسَهُمْ نَاهِضِينَ

There will be no literary
renaissance until authors
become stimulated.
Musa adab. 13, 11

إِنَّمَا لَنْ نَسْتَطِيعَ أَنْ نَرْفَعَهُ إِلَيْنَا
إِلَّا إِذَا نَزَلْنَا إِلَيْهِ

We shall not be able to
elevate them [people] until
we have descended to
their level.
Musa adab. 27, 12

لَا يَصْحُو إِلَّا إِذَا نَادَاهُ زَبُونُ

He would not wake up unless
Zabun called him.
Mah. zuq. 6, 10

(On the use of إِذَا حَتَّى, see Vol. III, 90f.)

§ 255 لَمَّا

لَمَّا "when," "after," introduces an action which is understood as completed at the beginning of that expressed by the main clause.

It introduces a verbal sentence with normal word order and with the verb in the past tense. The main clause, which always follows the subordinate, usually also takes the verb in the perfect tense of لَمَّ with the jussive as the negation of the perfect:

لَمَّا رَجَعْتُ إِلَيْهَا ذَهَبْتُ لِرِيشَةِ
رَشِيدٍ

When I returned, I went
to visit Rashid.
Gibr. I, 108, 15

لَمَّا رَأَوْا مُحَمَّدًا أَوَّلَ مَنْ دَخَلَ
قَالُوا —

When they saw that Mohammed
was the first to enter,
they said....
Hai. sir. 126, 1

لَمَّا فَقَدْتُكَ لَمْ أَجِدْ بَيْنَكَ عِوَضًا
وَلَا بَدْلًا

When I lost you, I could
find neither compensation
nor substitution for you.
Manf. mag. 169, 7

لَمَّا خَرَجَ إِلَى الدَّرْسِ قَالَ لَهُ
بَعْضُ تَلَامِيذِهِ —

When he went to his lesson,
some of the pupils asked
him....
Hus. ayy. I, 20, 13

The imperfect may also be used in the main clause:

لَمَّا أَعَدَدْتُ لَكَ الْكَفْنَ تُرِيدُ أَنْ
يَنْتَفِعَ بِشَيْئِهِ

After I have prepared the
shroud for you, you want
to make a profit from it.
Mah. zuq. 39, 13

The imperfect following لَمَّا is not common, and can be considered as an influence from the spoken dialect³⁰:

30. Also see Mainz, *Zur. Gram.*, p. 40.

لَمَّا نَسْأَلُ الشَّاهِدَ آلَهُمْ
when we shall have inter-
rogated the important
witnesses.
Hak. yaum. 49,1

The clause following لَمَّا may also be introduced
by أَنْ, without any apparent change in meaning:

وَلَمَّا أَنْ أَجَابَا إِنَّهُمَا لَا يَعْرِفَانِ
عِدَّةَ قُرَيْشٍ سَأَلَهُمَا مُحَمَّدٌ —
When they answered that
they did not know how
numerous the Koreish were,
Mohammed asked them....
Hai. sir. 259,16

لَمَّا أَنْ أَنْصَتَ مَدَارِسُ الْأَوْقَافِ
إِلَى وَزَارَةِ الْمَعَارِفِ سَبَّحَتْ حَالَتَهُ
لَهُ —
When the religious schools
were annexed to the Ministry
of Education, his situation
became the same as....
Mah. zuq. 18,14

لَمَّا أَنْ سَأَلَ كَامِلٌ أَجَابَهُ —
When he asked Kamil, he
answered him....
Mah. zuq. 191,7

لَمَّا أَنْ طَهِّرَتِ الْكَعْبَةُ مِنْ أَصْنَانِهَا
أَمَرَ النَّبِيُّ بِ —
When the Ka'aba was purged
of its idols, the Prophet
ordered....
Hai. sir. 424,6

وَلَمَّا أَنْ أَنْصَفَ النَّهَارُ ذَاعَ
نَبَأُ فِي الرِّقَاقِ بِأَنْ —
and at noon the news spread
in al-Zuqaq that....
Mah. zuq. 183,1

Because of its temporal significance, a logical
relationship has been derived from لَمَّا :

وَلَمَّا كُنْتُ سَائِعًا — فَقَدْ وَجَبَ
— أَنْ أَرْكَبَ عَرَبَةً
Since I was a tourist...
it was necessary for me
to take a carriage.
Maz. (Zy.) 1,9

وَلَمَّا لَمْ أَعْرِفِ الْيَأْسَ كَانَتْ
الْمُطَالَعَةُ مَصْدَرًا قُوَّةً لِي وَفَرَحٍ
لَا يَنْتَهِي
Since I had never felt
desperation, reading was
for me a source of end-
less strength and joy.
Jabr. (Br.) 72,9

§ 256 THE PARTICLE كَيْ AND ITS DERIVATIVES

The particle كَيْ and its derivatives introduce
circumstances that represent the aim or goal of the
action expressed in the main clause. The action of
the subordinate is always future in regard to that
of the main clause.

Arab grammarians call these particles حُرُوفُ التَّعْلِيلِ,
"particles of motivation," a name which does not neces-
sarily always express the actual meaning and value of
the construction.

The particles directly govern the verb. There-
fore, they introduce a verbal sentence with normal
word order. The verb is in the subjunctive and fol-
lows immediately after the particle.

A كَيْ "so that," "in order that," "(in order) to":

أَلَمْ نَصَلِّ لَهُ؟ — نَعَمْ كَيْ
تَسْأَلَهُ الْخَيْرَ لَا مَرَاتِكَ وَوَلَدِكَ
"Didn't we pray to Him?"...
"Yes, (but you did) to
ask Him for the well-being
of your wife and child."
Hak. ahl. 24,14

وَلِمَاذَا فَعَلَ بِهِ هَذَا؟ —
كَيْ يَجِيبَ بَعْدُ عَنْ كُلِّ
مَا يَسْأَلُ
"Why is he doing that with
it"..."In order for it to
answer concerning every-
thing he asks."
Hak. sheh. 18,10

بَعَثَ إِلَى كِسْرَى وَإِلَى هِرَقْلَ
وَإِلَى غَيْرِهِمَا مِنَ الْمُلُوكِ وَالْأَمْرَاءِ
كَيْ يَسْلِمُوا
He sent [messengers] to
Chosroes and Heraclius
and other kings and
princes so that they
would embrace Islam.
Hai. sir. 1,17

لِكَيْ with the same meaning as the preceding:

ابْعَثْنَهُمَ إِلَيْنَا لِكَيْ يَأْخُذُوا
مَكَانَكَ فِي الْحَقْلِ
Send them to us to take
your place in the field.
Gibr. I, 137,2

The negation of كَيْ is expressed by adding the
negative adverb لَا after the particle (written as
لَا كَيْ or كَيْ لَا, without any apparent difference in
meaning between either one). The use of the negation

does not change the governing function of the particle; the verb is, therefore, also in the subjunctive:

أَغْمَضْتُ عَيْنِي كَيْلَا أَرَى ذَلِكَ
الشَّعَاعَ

I closed my eyes so that
I might not see those
rays. Gibr. I, 115, 3

لَكِنِّي بَقِيتُ صَامِتًا كَيْلَا أُوقِعَهَا
عَنِ الْكَلَامِ

but I remained silent lest
I stop her from speaking.
Gibr. I, 116, 17

أُصِدِّي النَّافِذَةَ كَيْلَا تُطْفِئَ الرِّيحَ
السَّرَاجَ

Close the window, lest the
wind put out the lamp.
Gibr. I, 157, 11

لَا يَأْخُذُونَ مِنْ أَنْفُسِهِمُ لِلْأَشْيَاءِ
كَيْلَا يُوجِدُوا لَهَا أَلْهَمَ

They don't give themselves
to anything, lest they ex-
perience anxiety about it.
Raf. wah. I, 32, 9

أَلَيْسَ ذَلِكَ كَيْ لَا تُؤْذِي حَرَارَتَهَا
أَبْدَانَنَا ؟

Isn't it in order that its
heat will not harm our
bodies? Hak. ahl. 37, 11

In cases of two correlative clauses, one affirmative and the other negative, the particle does not have to be repeated in the second member:

يَجَادِلُ بَعْضُهُمُ النَّبِيَّ كَيْ يَعُودُوا
إِلَى الْمَدِينَةِ وَلَا يَلْقُوا الْقَوْمَ
الَّذِينَ جَاءُوا مِنْ مَكَّةَ لِقَاتِلِهِمْ

Some of them argued with
the Prophet that they
should return to Medina
so that they would not
encounter those who had
left Mecca to fight them.
Hai. sir. 260, 12

B كَيْ "so that," "in order that," etc. —a particle equivalent in meaning to the preceding ones. It is a compound of كَيْ and مَا (مَا النَّصْرِيَّةُ), "infinitival," according to Arab grammarians, and thus an adverbial مَا; see Vol. III, p. 210f.

It is used, as كَيْ, followed by a verbal sentence with normal word order, the verb being in the imperfect. However, there has always been disagreement as to the mood of the verb, whether it is in the indicative or in the subjunctive. In vocalized texts, unless the

verb is given in the plural, there is no possibility of ascertaining the mood intended by the writer³¹:

الَّذِي يَحْرُكُ الْأَرْضَ وَيَسْتَفْلِحُهَا
كَيْمَا يَحْيِي جَسَدَهُ مِنْ —

Who tills the soil and
gets from it what he can
to protect his body
from.... Gibr. I, 178, 14

كَيْمَا تَتَحَقَّقَ السَّامَاةُ بَيْنَ الَّذِينَ
يَقْتَنُونَ آيًّا مِنَ الطَّيْمَتَيْنِ

so that there would be no
difference between those
who have either of the
two editions.
Hai. sir. 25, 12

سَكَتَتْ دَقِيقَةً كَيْمَا تَسْتَرْجِعَ إِنْفَاسَهَا

She remained silent for
a moment to recover her
breath. Gibr. II, 47, 9

أَرْسَلَ مُحَمَّدٌ فِي الْقَبَائِلِ جَمِيعًا
يَدْعُوهَا لِلتَّهَيُّؤِ كَيْمَا تُعَدَّ أَكْبَرُ
الْجَيْشِ يُمْكِنُ إِعْدَادُهُ ³²

Mohammed sent [messengers]
to all the tribes summoning
them to [military] prepa-
ration in order to gather
an army as great as pos-
sible. Hai. sir. 455, 14

Note the following example:

لَا أُرِيدُ أَنْ أَنْعِمَ جَسَدِي بِهَذِهِ
الْمَلَابِيسِ الْخَفِيرَةِ كَيْمَا تَبْقَى نَفْسِي
مَتَعَذِّبَةً فِي مَنْزِلِ سَقَاكِ الدِّمَاءِ

I don't want to adorn my
body with those contempt-
ible clothes, lest my
spirit remain in torment
in this place of blood-
shed. Gibr. I, 199, 20

§ 257 CONDITIONAL CLAUSES

Under the heading of "Conditional Clauses," we shall study a series of constructions in which the

31. Reck., *Synt. Verh.*, p. 459 only mentions examples with the subjunctive. However, see Wright, II, p. 29, B and *Munjid* under كَيْمَا.

32. The vowel ending of the imperfect indicative is given in the text.

actual validity of a given statement is "conditioned" by another statement presented along with it.

Hence, the essential feature here is the very fact that the statement presented by the main clause has no validity in itself without the restriction imposed by the subordinate clause. The main clause is, in all cases, structurally complete in all its essential parts, as is the subordinate.

These clauses are always syndetical, since the conditional subordinate clause is always introduced by one of the two Arabic conditional conjunctions **إِنْ** or **لَوْ**. These, however, do not necessarily place the subordinate clause in a secondary position; in fact, they very frequently precede the main clause, upon which they have a definite syntactical influence in verbal mood and tense as well as word order, unless this influence is nullified by means of the coordinating conjunction **وَ** (see Vol. III, p. 260ff.).

Arabic has always been extremely rich in its different uses and meanings of the basic conditional constructions. In the modern language, the same trend has been continued to such an extent that, in some instances, the conditional particles have lost their essential conditional characteristic—the validity of the main clause being based on the subordinate clause—and have taken on various meanings: exceptive, adversative, etc.

In the following chapters we shall attempt a presentation of all the uses of the two conditional particles regardless of their meaning, since a change in meaning does not occasion a change in their syntactical structure.

On the other hand, we shall also try to enumerate the most important semantic uses of Arabic conditional constructions in general.

§ 258 **إِنْ**

A **إِنْ**, "if," basically states a fact or an event, the eventual occurrence of which one cannot be sure of, but which is always possible. Contrary to **إِذَا**, which presents through its conditional meaning uncertainty only about the time when the action will take place,

إِنْ questions whether or not the action itself as stated will occur.

A classical distinction is given in: **إِذَا مَاتَ**, "when he dies (when that comes to happen)" **إِنْ مَاتَ**, "if he dies (today, of this present illness)."

As we have stated above (see Vol. III, p. 302),

إِذَا often takes on a conditional meaning and may even be used in hypothetical constructions; that is to say, as an equivalent of **إِنْ**. The opposite, however, cannot be said about **إِنْ**, which never is used when the construction has a temporal meaning and thus it can never be equivalent to a temporal **إِذَا**.

Frequently, the use of either one will be determined only by stylistic appreciation, since the constructions with **إِذَا** still seem to give a greater degree of certainty to the statement presented in the clause.

Some examples might help to clarify the difference still existing between the two particles:

أَمْ هُمْ خَافُوا إِنْ بَقِيَ هَؤُلَاءِ فِي
الْحَبَشَةِ أَنْ تَشْتَدَّ شَوْكَتُهُمْ فَإِذَا
عَادُوا بَعْدَ ذَلِكَ لِمَعُونَةٍ مَعْبُودٍ
عَادُوا أَقْوَى بِأَلْمَالِ وَالرِّجَالِ؟

Or were they afraid that if they remained in Abyssinia they would become more courageous, and thus when they came to the help of Mohammed, they would return richer and in greater number?

Hai. sir. 154,12

إِذَا خَلَّتْ إِحْدَاهُنَّ إِلَى نَفْسِهَا وَلَمْ
تَجِدْ مَنْ تَتَحَدَّثُ إِلَيْهِ تَتَحَدَّثُ إِلَى
نَفْسِهَا أَلْوَانًا مِنَ الْحَدِيثِ فَغَنَّتْ
إِنْ كَانَتْ فَرِحَةً وَوَدَّعَتْ إِنْ كَانَتْ
مَحْزُونةً

Whenever one of them is alone and does not find anyone to talk to, she tells herself all kinds of stories, sings if she feels happy, or praises the dead if she is sad.

Hus. ayy. I,25,12

B **إِنْ** is usually followed by a verbal sentence with normal word order and, therefore, immediately precedes a verb. The verb is most often in the perfect or the jussive after **لَمْ** as its negation, with nonpreterital meaning.

The subordinate clause very frequently is precedent to the main clause and usually occasions a parallelism of tenses whereby the latter also takes the perfect tense with or without preterital meaning. The actual temporal sphere of the action is given exclusively by the context, e.g.,

a) with preterital meaning:

إِنْ تَكَلَّمَ الشَّيْخُ عَبَّاسُ بَيْنَ أَوْلِيكَ
الْفَلَاحِينَ أَحَنَّا رُؤُوسَهُمْ إِيَّابَا
— وَإِنْ غَضِبَ ارْتَجَفُوا جَزَعًا —
وَإِنْ صَفَعَ خَدَّ رَجُلٍ مِنْهُمْ ظَلَّ
ذَلِكَ الرَّجُلُ جَامِدًا صَامِتًا —
وَإِنْ تَبَسَّمَ لِرَجُلٍ آخَرَ قَالَ
الْجَمِيعُ —

If Sheikh 'Abbas spoke
to the villagers, they
bent their heads in as-
sent..., and if he was
angry, they trembled with
fear..., and if he slapped
anyone's face, that per-
son remained motionless,
silent..., and if he
smiled at anyone, they
all said....
Gibr. I, 152, 7

إِنْ حَاوَلَ ذَلِكَ مِنْهُمْ مُحَاوَلًا
دَافَعَتْ عَنْهَا بِرِقَّةٍ وَأَدَبٍ

If any of them tried it,
she defended herself
gently and politely.
Manf. sha'. 30, 5

b) with nonpreterital meaning:

إِنْ لَمْ يَكُنْ لَهُ مَا يَفْضَحُ فَضَحَ
أَسْرَارَ نَفْسِهِ

if he has nothing to ex-
pose, he discloses the
secrets of his own soul.
Nu'. kan. 10, 6

إِنْ فَعَلْتَ ضَرْبَكَ بِعَصَايَ هَذِهِ
فَعَلْتُ ضَرْبَكَ بِعَصَايَ هَذِهِ

If you do [it], I'll beat
you with this stick.
Manf. sha'. 39, 1

The jussive after *إِنْ*, or in the main clause, is
also used, although not commonly found:

وَإِنْ سَأَلَ أَحَدُ سُكَّانِهَا عَنْ تَأْرِيجِ
الشَّيْخِ عَبَّاسٍ يُجِبُهُ —

And should he ask a villager
about the story of Sheikh
'Abbas, he would answer....
Gibr. I, 209, 9

إِنْ يَكُونُوا مِنْ إِخْوَانِنَا آلِ أَوْسٍ
نَكْفِيهِمْ

If they belong to our
brothers of al-Aus, we
shall protect you from
them. Hai. sir. 359, 10

إِنْ أَعْجَبَ لَشَيْءٍ فَإِنَّمَا أَعْجَبَ
لِهَدُوءِكَ

If anything surprised me,
it would be your tranquillity,
Hus. 'ala. III, 207, 5

Parallelism of tenses, however, is not necessary.
The imperfect tense may be used in the main clause
and it gives the construction a greater degree of
certainty:

إِنْ صُرِعْنَا نَمُوتُ كَالشَّهَدَاءِ وَإِنْ
تَغَلَّبْنَا نَعِيشُ كَالْأَبْطَالِ

If we fall, we shall die
as martyrs; if we triumph,
we shall live as heroes.
Gibr. II, 61, 15

وَلَيْتَنِي أَنَا أَنْكَرْتُ لَا تَصَدِّقُونَنِي
—

and if I should deny it,
you certainly will not
believe me.
Hai. sir. 361, 4

C However, the use of the main clause in this
position generally is, as we have seen, restricted
by the influence of the subordinate clause, and only
under special circumstances does the main clause take
a different structure, e.g., in the form of an inter-
rogative sentence, but only when the interrogative is
introduced by the particle *إِنْ*, which must be in the
absolute beginning of the sentence (see Vol. I, § 41):

فَإِنْ كُنَيْتَ ذَلِكَ وَدُعَيْتَ إِلَى
الْجَمَالِ وَالْمَالِ وَالشَّرَفِ وَالْكَفَاءَةِ
أَلَا تُجِيبُ؟

and if you were considered
sufficient as you are and
were called [to receive]
beauty, wealth, and honor,
wouldn't you accept?
Hai. sir. 122, 8

or when the emphatic particle *لَئِنْ* precedes the condi-
tional particle, the former may introduce the main
clause and the verb may then also be in the energetic:

لَئِنْ أَقَرَرْتُ بِمَا يَقُولُ النَّاسُ —
لَأَقُولَنَّ مَا لَمْ يَكُنْ

If I would admit to what
people say..., I would
be confirming what did
not occur.
Hai. sir. 361, 3

إِنَّا وَاللَّهِ لَيَنْ حَارِبَتَاكَ لَتَعْلَمَنَّ
أَنَّا نَحْنُ النَّاسُ

By God, if we should
fight you, you would
certainly learn that we
are men!
Hai. sir. 279, 23

لَئِنْ فَعَلْنَا لَا زَادَوا جُرْأَةً
If we did [it], they will surely become more insolent. Hai. sir. 290,18

Note that the particle **ل** may also introduce a verb in the imperfect:

لَقَدْ كَانَ ظِلُّهُ عَلَى الصَّبِيِّ ثَقِيلًا
وَأَنْ ذَكَرَهُ لِيَمْلَأَ قَلْبَهُ بَعْدَ ذَلِكَ
رَحْمَةً وَحَنَانًا
His prestige was great in the boy's eyes, and when he remembered him, his heart was filled with compassion and affection ever after. Hus. ayy. II,52,16

D Otherwise, the main clause following the subordinate conditional clause may be given greater syntactical independence by using the coordinating conjunction **ف**, which nullifies any influence the subordinate clause might have upon the main clause (see Vol. III, p. 360ff.).

E When the subordinate conditional clause is to have a preterital meaning, the perfect of **كَانَ**, or its jussive after **لَمْ**, is used before the perfect in the subordinate:

إِنْ كَانَ اللَّهُ قَدْ أَمَرَ بِذَلِكَ
فَلْيَطِيعْ أَمْرَ رَبِّهِ
If God has ordered him [to do] this, let him obey God's command. Hai. sir. 88,3

إِنْ كَانَ فَهَمَ ذَلِكَ كَانَ خَطَأً
If he thought so, he was mistaken. Amin duh. I,119,16

إِنْ كَانَ الَّذِي ذَهَبَ بِالرَّحْمَةِ
مِنْ قَلْبِكَ أَبَقَى لَكَ مِنْهَا رَحْمَةً
الْأَبْوَةُ فَخُذْهَا إِلَيْكَ
If the one who erased pity from your heart left you a father's compassion, do take her with you. Manf. (Zy.) 30,40

إِنْ كَانَ وَالِدُكَ قَدْ أَسْمَعَكَ تِلْكَ
الْوَقَائِعَ فَلَا يَكُونُ هَذَا الْإِلْقَاءُ
هُوَ الْأَوَّلَ بَيْنَنَا
If your father told you of those events, then this meeting is not the first one between us. Gibr. II,21,17

Note, however, that **كَانَ** governing an imperfect does not necessarily have preterital meaning:

إِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَاهْرَبْ
فِي ظِلَامٍ
If you want to stay alive flee in the darkness. Hak. sheh. 15,7

إِنْ كُنْتَ تُرِيدُ أَنْ نَصَدِّقَكَ
فَأَقْصِصْ عَلَيْنَا أَمْرَكَ
if you want us to believe you, tell us your affairs Hus. 'ala. II,72,4

F When the main clause precedes the conditional subordinate clause, the construction after **إِنْ** remains the same. The temporal sphere of the action is determined by the main clause, although it usually is nonpreterital.

In this instance, the subordinate does not influence the main clause, nor is the use of **ف** required:

كُلُّ هَذَا يَكُونُ عَبَثًا إِنْ لَمْ يَكُنْ
رَجَالُ الْأَزْهَرِ —
All this will be in vain if the people of al-Azhar Raf. wah. III,45,21

إِنِّي أَمُوتُ إِنْ كُنْتُ هُنَا
I'll die if I stay here. Hak. ahl. 70,2

وَمَاذَا عَلَيَّ إِنْ بَدَأَ لِي غَيْرُ مَا
بَدَأَ لَهُ؟
And why should it bother me if I have a different opinion? Manf. mag. 21,17

لِمَا سَبَبِ يَدْعُوهُ إِنْ لَمْ يَكُنْ
لِهَذَا؟
For what reason would he summon him if not for this? Mah. qah.

هُوَ فَاضِلٌ إِنْ أَرَدْتَ، وَوَلِيٌّ مِنْ
أَوْلِيَاءِ اللَّهِ إِنْ شِئْتَ، وَنَبِيٌّ أَيْضًا
إِنْ أَحْبَبْتَ
He is excellent, if you will; a saint, if you wish; and also a prophet, if you like. Mah. zuq. 180,19

The subordinate conditional clause is also frequently placed within the main clause in a parenthetical construction (see. Vol. III, p. 375). In this case, as in the preceding, the subordinate has no influence upon the main clause, nor is the use of **ف** required:

- (هُوَ) مُشْفِقٌ إِنْ تَحَرَّكَ أَنْ
يَنْبِئَهُ أَخَاهُ (He was) afraid he would
wake him up if he moved.
Hus. ayy. II,43,2
- أَمْ هُمْ خَافُوا إِنْ بَقِيَ هَؤُلَاءِ فِي
الْحَبَشَةِ أَنْ تَشْتَدَّ شَوْكَتُهُمْ —؟ Or were they afraid that
if they remained in Abys-
sinia they would become
more courageous...?
Hai. sir. 154,12
- لَكِنَّ قُرَيْشًا خَافَتْ إِنْ جَاءَ مُحَمَّدٌ
وَمِنْ حَوْلِ الْمُؤْمِنُونَ بِاللَّهِ وَرِسَالَتِهِ
— أَنْ — But the Koreish were afraid,
if Mohammed arrived and
with him those who believed
in God and His mission...,
that.... Hai. sir. 365,7

A noun or pronoun which is, at the same time, the subject of both the main and subordinate clauses, will also frequently be placed before the conditional clause:

- هُوَ إِنْ لَمْ يَكُنْ مَحَبَّةً وَرَحْمَةً
لَمْ يَكُنْ شَيْئًا He is nothing if He is not
love and mercy.
Gibr. II,136,7

Note that the noun or pronoun preceding the subordinate clause may not necessarily belong to the main clause but may also be a part of the subordinate clause, usually as its subject (see Vol. II, § 180 on anacoluthon).

- لِيَكْتُمَهُمْ إِنْ قَتَلُوهُ طَالِبُ بَنُو هَاشِمٍ
وَبَنُو الْمُطَّلِبِ بِدِيهِ but if they should kill
him, the Banu Hashim and
the Banu al-Muttalib would
seek revenge.
Hai. sir. 209,1
- كَانَ وَاقِعًا أَنَّهُ إِنْ تَرَكَ ثَغْرَهُ فِي
لِحَافِهِ فَلَا يَدَّ مِنْ أَنْ تَمْتَدَّ مِنْهَا
يَدُ عَفْرِيتٍ إِلَى جِسْمِهِ He was convinced that, if
he ever left an opening
in his blanket, it would
be inevitable that the
hand of an *Ifrit* would
reach through it to him.
Hus. ayy. I,8,14

G In modern Arabic, إِنْ is also frequently used to introduce a verbal sentence with inverted word order and is thus followed immediately by a noun:

- فَإِنِّي أَخْشَى إِنْ أَنْتَ نَظَرْتَ إِلَيَّ
وَجِئْتَ أَنْ تَدْرِكَكَ أَلْرَقَّةُ for I fear that compassion
will overwhelm you if you
look into my face.
Hai. sir. 88,13
- إِنْ هُمْ خَالَفُونِي قُلْتُ لَهُمْ — If they contradict me,
I'll tell them....
Raf. wah. I,58,5
- لَقَدْ خَشِيَ إِنْ هُوَ أَنْتَظَرَهُمَا
أَنْ — He was afraid that if he
waited for them....
Hai. sir. 256,3
- وَهِيَ تَرَى الْخَطَرَ مُجِدِّدًا بِهَا إِنْ
هِيَ لَمْ تَدْرِكَ مُحَمَّدًا وَلَمْ تَحُلْ
بَيْنَهُ وَبَيْنَ يَثْرِبَ seeing the imminent danger
if they did not overtake
Mohammed and prevent him
from reaching Yathrib.
Hai. sir. 211,11
- خَافَتْ إِنْ هِيَ لَا زَمَتِ الصَّمْتَ مَعَ
هَذَا الْخَطَرِ الْخَبِيثِ أَنْ يَنْتَهِيَا
إِلَى التَّمِيدَانِ الْآهُولِ قَبْلَ أَنْ
يَقُولَ مَا يُرِيدُ She was afraid if she
kept silent that, with
such a quick pace, they
would reach al-Ma'hul
Square before he would
say what he wanted to.
Mah. zuq. 54,15
- H Strictly speaking, إِنْ often does not intro-
duce a condition but, rather, a hypothetically accepted
situation: "if that is the case":
- فِي شَارِعِ بَطْرُسُوسَ إِنْ كَانَتْ هَذِهِ
بَعْدَ مَدِينَةِ طَرَسُوسَ In a street in Tarsus, if
that is still Tarsus.
Hak. ahl. 80,1
- هَدَّدَهُ بِأَلْمَوْتِ إِنْ هُوَ خَالَفَ
أَمْرَهُ He threatened him with
death if he should dis-
obey him.
Manf. sha'. 24,10
- لَعَلَّهُ كَذَلِكَ مَا يَزَالُ إِنْ لَمْ يَكْ
أَشَدَّ Perhaps it has remained
the same, if it is not
worse. Hai. sir. 3,8
- هُوَ إِنْ لَمْ يَكُنْ مَحَبَّةً وَرَحْمَةً لَمْ
يَكُنْ شَيْئًا He is nothing if He is
not love and mercy.
Gibr. II,136,7

It is also at times used to introduce an indirect question. (Note the similarities in the uses of the English "whether" and "if.")

قُولِي إِنَّ هَذَا صَحِيحٌ	Tell me whether that is true. Hak. sheh. 67,15
لَسْتُ أَدْرِي بَعْدَ إِنَّ كَانَ هَذَا لِحَيْرٍ أَوْ لَشَرٍ	I still don't know whether that was good or bad for me. Hak. ahl. 125,5
قُلْ إِنَّ هَذَا كُلُّهُ كَانَ أَمْرًا عَادِيًّا	Tell me whether or not such things are common. Din (Zy.) 3,33
لَمْ يَكُنْ مَأْمُونٌ رِضْوَانٌ يَدْرِي إِنَّ كَانَ يَبْعَثُ إِلَى قَرْنَسَا أَمْ يَبْقَى فِي مِصْرَ	Ma'mun Ridwan did not know whether he would be sent to France or would remain in Egypt. Mah. qah. 79,15
لِيَرَى إِنَّ كَانَ هُنَاكَ عَيْبٌ	to see whether there was any imperfection in it. Amin (Zy.) 26,24

(Also see the chapter on indirect questions, Vol. III, p. 97ff.)

§ 259 لَوْ

A The conditional clause introduced by **لَوْ** is a verbal sentence with normal word order and with the verb most often in the perfect tense (or the jussive after **لَمْ** as its negation) with nonpreterital meaning in order to express a hypothetical condition, or with preterital meaning when the statement involves a condition contrary to fact. The actual meaning of the perfect tense, and thus of the condition, is given by the context.

a) The main clause following the subordinate conditional clause is also a verbal sentence with the verb in the perfect tense, most often introduced by the emphatic particle **لَ**; otherwise, the main clause

is preceded by **فَ** (see Vol. III, p. 361). The verbs in both clauses may have a preterital or nonpreterital meaning.

1) With the nonpreterital perfect, **لَوْ** can be used as equivalent to **إِنْ**:

لَوْ شِئْتَ أَنْ أَقُولَ لَكَ لَقُلْتُ —	If you want me to tell you, I'll say.... Manf. mag. 295,12
رَبِّمَا لَوْ دَرَى لَانَ فُؤَادُهُ قَلِيلًا	Perhaps if he knew [that], his heart would soften a little. Hak. sul. 48,5
لَوْ لَمْ يَكُنْ مَبَالَ التِّجَارَةِ فِيهَا مَتَسِعًا لَأَنْتَزَحَ عَنْهَا نِصْفُ سُكَّانِهَا	If the extent of trade there were not large, half of the population would emigrate. Raih. mul. 224,17

although it usually gives the condition a connotation of impossibility:

لَوْ فَهِمَ النَّاسُ مَا تَقُولُهُ السَّكِينَةُ لَكَانُوا أَقْرَبَ إِلَى آلِهَتِهِ مِنْهُمْ إِلَى كَوَاسِ الْغَابِ	If people understood the language of silence, then they would be nearer to the gods than to the wild beasts of the forest. Gibr. I,138,7
لَوْ عَقَلَ الْبَشَرُ لَوَقَفُوا الْيَوْمَ فَرِحِينَ —	If Humanity were wise, she would stand up today rejoicing.... Gibr. III,26,4
لَوْ تَصَفَّحْتَهُ لَرَأَيْتَ حِسَابِي غَيْرَ الْمَدْفُوعِ	If you could leaf through it, you would find my account still unpaid. S. Din (Br.) 61,26

2) With a verb having preterital meaning, **لَوْ** introduces a condition contrary to fact:

لَوْ كَانَ نَبِيًّا لَمَا مَاتَ	Had he been a prophet, he would not have died. Raih. mul. 230,5
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لَوْ سَأَلْتَ ذَلِكَ لِبَعِيدٍ بَغِيضٍ
فَعَلْنَا

If you had asked it on
behalf of a stranger, we
surely would have done
it. Hai. sir. 121,5

وَلَوْ بَقِيَ أَكْثَرُ مِنْ ذَلِكَ لَأَكَلَهُ
أَيْضًا

and if there had been
any more left, he would
have eaten them also.
'Aww. (Br.) 18,22

لَوْ كَانَ ذَلِكَ لَمَا كُنْتُ وَجَدْتُكَ

If it had been thus, I
would not have found you.
Hak. ahl. 132,5

b) The preterital idea can be emphasized with the particle *لَوْ* placed before the perfect in the subordinate clause:

لَوْ قَدْ أَرْسَلَ نَفْسَهُ مَعَ طَبِيعَتِهَا
لَيْكِي

If he had let himself go,
he would have cried.
Hus. ayy. I, 140,13

لَوْ قَدْ فَعَلَ يَوْمًا مِنَ الْأَيَّامِ
لَكَانَتْ لِلصَّبِيِّ قِصَّةٌ كَقِصَّتِهِ مَعَ
سُورَةِ الشَّعْرَاءِ

If he ever did [it], the
same thing the boy ex-
perienced with the Sura
of *The Poets* would have
happened again.
Hus. ayy. I, 76,16

c) Since *لَوْ* cannot be followed by a noun, when it introduces a nominal or an inverted verbal sentence, *أَنَّ* is used after the conditional particle³³:

فَلَوْ أَنَّ إِنْسَانًا غَيْرَ وَاقِفٍ عَلَى
حِكَايَتِهَا نَظَرَهَا فِي تِلْكَ الْحَالَةِ
لَمَا ظَنَّهَا غَيْرَ نَائِمَةٍ أَهْنَاءَ نَوْمٍ

Had one knowing nothing
of her situation seen
her in such positions,
he would have thought
her sleeping restfully.
Nu'. liq. 37,2

لَوْ أَنَّ الرَّاعِي هُنَا لَأَخْبَرَكَ
— أَنَّ

If the shepherd were here,
he would tell you....
Hak. ahl. 28,10

33. The resulting compound particle could perhaps be literally translated as "if (it is a fact) that."

لَوْ أَتَيْتَنِي أَرَدْتُ أَنْ — لَأَحْتَاجَ
الْأَمْرَ إِلَيَّ —

If I had wanted to..., it
would have been necessary
to.... Hai. sir. 20,8

لَوْ أَنَّ الرَّافِعِيَّ كَانَ قَدْ دَرَسَ
الْآدَابَ الْأَوْرَبِيَّةَ — لَعَرَفَ —

Had al-Rafi'i learned
European literatures...,
he would have known....
Musa adab. 58,20

لَوْ أَتَيْتَنِي فَعَلْتَ لَكَانَتْ هَذِهِ
الطَّبِيعَةُ فِي أَيْدِي الْقُرَاءِ
مَنْذُ أَشْهَرِ

If I had done [so], this
edition would have been
in the hands of the
readers months ago.
Hai. sir. 25,14

لَوْ أَنَّ حَظَّهُ كَانَ جَمَعَهُ بِغَيْرِ
إِحْسَانٍ لَرُبَّمَا كَانَ الْحَالُ غَيْرَ
الْحَالِ

Had fate brought him to-
gether with someone other
than Ihsan, perhaps the
situation would have been
different. Mah. qah. 156,5

فَلَوْ أَنَّ إِحْدَى مَوْجُودَاتِ الْكَوْنِ
تَحَوَّلَتْ أَوْ تَبَدَّلَتْ لَتَبَدَّلَ مَا
فِي الْكَوْنِ

and if any part of Cre-
ation changed, everything
created would become
different. Hai. sir. 151,3

d) The conditional subordinate clause frequently follows the main clause. In this position, the temporal meaning of the construction is determined by the main clause:

مَا كُنَّا لِنُخَدَعَ فِيهَا لَوْ عَرَفْنَا مَنْذُ
الْيَوْمِ الْأَوَّلِ قَادَتِهَا الْحَقِيقِيَّينَ

We could not have been
deceived by it had we
known the true leaders
from the beginning.
Qud. (Br.) 51,8

فَمَاذَا يَكُونُ شَأْنُكَ غَدًا لَوْ أَنَّ
ذَلِكَ الْفَتَى — كَانَ بَلِيدًا؟

And what would become of
you in the future if this
young man...should turn
out to be stupid?
Manf. sha'. 103,4

لِمَ لَا تُعَدِّثُنِي عَنْ حُبِّكَ لَوْ
أَنَّكَ تُحِبُّنِي قَلِيلًا؟

Why don't you speak to
me of your love, if it
is true that you love me
a little?
Hak. sheh. 68,3

أَنْ تَكُونَ أَمْرًا لَوْ أَنَّهَا اسْتَطَاعَتْ
to be a woman if she could.
Hak. ahl. 44,16

مَا أَسْعَدَ حَظِّي لَوْ أَنَّ مَا
تَقُولُ صَحِيحٌ
How lucky my lot would be
if what you say were true!
Hak. ahl. 49,8

كَأَنَّ يَذْهَبْنِي لَوْ أَنَّكَ لَمْ تَعْرِفْنِي
It would have surprised me
if you had not recognized
me. Nu'. liq. 11,1

e) لَوْ is frequently used after كَمَا to give
this particle a hypothetical meaning, or even one
contrary to fact, which is otherwise not permitted
(see Vol. III, p. 236):

كَمَا لَوْ كُنْتَ تَنْظُرُ إِلَيْهَا مِنْ سَمَاءِ
أُخْرَى لَا مِنَ الْأَرْضِ
as if you would be looking
at it from another firmament,
not from the earth.
Raf. wah. I, 51,10

كَمَا لَوْ كَانَ مِنَ الْمُسَرِّينَ الثَّقِيلِينَ
بِالْمَالِ وَالْمَتَاعِ وَإِنْ كَانَ فِي الْوَقْعِ
لَا يَمْلِكُ إِلَّا الْبَيْتُ —
as if he were wealthy with
money and property, although
he actually only owned the
house.... Mah. zug. 13,8

تَقَلَّبْتَ أَلْعَدِيدَ كَمَا لَوْ كَانَ عَنِ
الطُّقْسِ
She took the matter [as
lightly] as if it were
about the weather.
Nu'. liq. 33,4

إِنَّكَ تُخَاطِبُنِي كَمَا لَوْ كُنْتَ تَعْرِفُنِي
مِنْ قَبْلُ أَوْ كَمَا لَوْ أَنَّكَ لِي بَعْلٌ
You talk to me as though
you had known me before
or as if you were my
master. Hak. ahl. 106,2

B لَوْ is also used to introduce a clause that
expresses a condition whose actual realization is
desirable but is not likely to happen or is even
impossible. In such instances, لَوْ often becomes
equivalent to an exclamatory particle for contrary-
to-fact wishes.

The particle لَوْ is followed by a verbal sentence
with the verb in the perfect or imperfect tense. The
perfect, however, may or may not have preterital
meaning. It may also be followed by a noun clause
introduced by أَنْ.

a) after verbs of wishing and the like:

وَكَمْ أَحَبُّ لَوْ تَعْرِفْنِيهِ كَمَا عَرَفْتَهُ
How I wish you knew him
as I do.
Hus. ayy. I, 149,9

أَتَمَنَّى لَوْ كُنْتُ أَعْرِفُ مِثْلَ هَذَا الْحَبِّ
I wish I knew a love like
that. Jabr. (Br.) 70,16

وَدِدْتُ لَوْ أَنَّهَا جَلَسَتْ عَلَى
عَرْشِهَا
I wish she could sit on
her throne.
Hak. sul. 62,13

كَمْ كَانَ يَتَمَنَّى طِفْلًا لَوْ اسْتَطَاعَ
أَنْ يَخْلُوَ إِلَى طَعَامِهِ
How he wished as a child
to be able to eat alone!
Hus. ayy. I, 21,15

وَدَّ لَوْ وَجَدَ السَّبِيلَ إِلَى الْهَرَبِ
مِنْهَا —
He wanted to avoid them....
Manf. mag. 13,1

تَمَنَّتْ لَوْ تَسْتَطِيعُ أَنْ تَجُوبَ بِلَدَانِ
الْأَرْضِ جَمِيعًا
She wished she could tra-
vel everywhere on earth.
Mah. qah. 163,9

b) after an interjectional particle or an
exclamatory expression:

أَوِ لَوْ تَعْلَمِينَ كَمْ أَحَبُّكَ
Ah, if you knew how much
I love you!
Manf. sha'. 165,13

أَوِ لَوْ تَعْلَمَانِ — مَا رَأَيْتَ
الآنَ فِي شَارِعِ
Ah, if you knew...what I
have just seen in a
street! Hak. ahl. 79,16

أَوِ لَوْ اسْتَطَعْتُ...!
Hak. sul. 77,2

أَوِ لَوْ صِرْتُ مُدِيرًا أَتَدْرِينِ
مَاذَا أَصْنَعُ؟
Ah, if only I were a
director! Do you know
what I would do?
Raf. wah. I, 92,10

كَمْ تَحْسِنُ صَنْعًا لَوْ شَرَيْتَ
لَنَا مَا —
It would be very kind of
you if you bought for us
what.... Hak. ahl. 23,15

مَا أَسْعَدَ حَظِّي لَوْ أَنَّ مَا
تَقُولُ صَحِيحٌ
How lucky my fate would
be if what you say were
true! Hak. ahl. 49,8

أَمَّا وَاللَّهِ لَوْ جَعَلَ الشَّيْطَانُ فِي
يَمِينِهِ رَجُلًا فَعَلًا — وَفِي شِمَالِهِ
أَرْوَاةً جَمِيلَةً —

By God, if only Satan
would place a perfect
man on his right hand...
and on his left a beauti-
ful woman...!
Raf. wah. I, 122, 17

c) also as an independent exclamatory particle:

كَلِمَةً لَوْ لَمْ أُعْطَهَا ..

One word, if only I had
not written it!
Hak. ahl. 16, 3

لَوْ تَعْلَمَانِ مَا رَأَيْتُ وَمَا سَمِعْتُ

If you only knew what I
have seen and heard!
Hak. ahl. 34, 8

لَوْ أُعْطِينَا الْقُدْرَةَ عَلَى سَمَاعِ
كُلِّ مَا فِي هَذَا الْكَوْنِ مِنْ أَصْوَاتٍ

If we could just hear
every sound that exists!
Hak. sul. 28, 8

لَوْ رَأَيْتُمَانِي وَقَدْ أَحَاطَتْ
بِي نَاسٌ —

If you had only seen me
surrounded by people...!
Hak. ahl. 80, 2

§ 260 لَوْلَا

A لَوْلَا, "if not," always introduces a single member and hypothetically negates its existence: "if it were not for...."

It may be followed by a single noun in the nominative case as a statement of the noun's existence which the particle hypothetically denies. The noun should be considered a nominal sentence with a single component (see Vol. I, § 2).

In this construction, the main clause is usually subsequent to the subordinate clause and is frequently, but not necessarily, introduced by the emphatic particle *لَ* or, at times, by *فَ*. The verbal tenses in the main clause have their usual meaning and give a temporal aspect to the nominal sentence introduced by لَوْلَا:

لَوْلَا أَرَأَيْتَكَ الْمَسِيحِيَّةَ لَمَا كُنْتُ
أَعْتَنَقْتُ دِينَ الْمَسِيحِ

If it were not for your
Christian wife, you would
not have embraced Chris-
tianity. Hak. ahl. 30, 10

لَوْلَا خَوْفُهَا مِنْكَ لَجَاءَتْ إِلَيْكَ

Were it not for her fear
of you, she would have
come to you.
Tai. (Zy.) 34, 31

كَانَ آمَرُؤُ الْقَيْسِ قُوَى الشَّاعِرِيَّةِ
وَلَوْلَا ذَلِكَ لَمْ يَقُلِ الشُّعْرَ

Imru' l-Qais had great
poetic talent; had it
not been for this, he
would not have composed
verses.
Djir. tar. I, 108, 25

لَوْلَا خَوْفُهُ عَاقِبَةَ الْجَرِيْمَةِ فَاسْتَحْذَى

Had it not been for his
fear of the consequences
of the crime, he would
have yielded.
Raf. wah. I, 99, 15

When لَوْلَا is followed by a personal pronoun, it is suffixed to the particle:

لَوْلَاكَ أَنْتَ لَمَا أَعْتَنَقْتُ الْإِسْرَةَ
بِرَيْسَكَا دِينَ الْمَسِيحِ

Had it not been for you,
Princess Prisca would not
have embraced Christianity.
Hak. ahl. 30, 13

لَوْلَاكَ مَا كُنْتُ أَسْتَطِيعُ أَنْ ...

Had it not been for you,
I could not have....
Hak. ahl. 29, 8

لَوْلَا نَا لَمَا أَصْبَتَتْوَهَا

If it had not been for us,
you would not have gotten
it. Hai. sir. 268, 16

لَوْلَاهُ لَمَتُّ فِي عَزْلَتِي هَذِهِ
هَمًّا وَكُندًا

Had it not been for him,
I would have died of sor-
row and sadness in this
isolation in which I live.
Manf. sha'. 255, 16

B When the main clause expresses the existence of a noun which is hypothetically denied, it may

also take the same form as the conditional subordinate clause, resulting in the following parallelism:

لَوْلَا — وَلَوْلَا, "were it not for...neither would there be...":

لَوْلَا أَلَّلْتُ لَوْلَا كَمَا قُلْتُ وَلَوْلَا أَسْوَاقُ
تَجَدُّ وَالْحَسَا
Were it not for the pearls,
as I have said, neither
would there be markets in
Nejed and al-Hasa.
Raih. mul. 225,13

C لَوْلَا, with the noun it introduces, may follow the main clause:

لَكَانَ اللَّطْفُ وَالتَّوَضُّعُ أَجْمَلًا مَا
فِي الْكِتَابِ لَوْلَا دُرَّةُ الْإِخْلَاصِ
Kindness and humility would
have been the most beauti-
ful aspect of the letter,
had it not been for the
pearl of sincere affection.
Raih. mul. 31,6

تَرَى مَاذَا كُنْتُ أَفْعَلُ بِحَيَاتِي
لَوْلَاكِ أَنْتِ؟
What could I ever do if it
were not for you?
Mah. zuq. 215,12

مَا كُنَّا نَبْطِئُ بِالرُّجُوعِ لَوْلَا
السُّدُوبُ السَّامِي
We would not have delayed
our return, had it not
been for the High Com-
missioner. Raih. mul. 68,6

Hence, لَوْلَا may be used to introduce an exception to a given statement, equivalent to the English "except":

تَكَادُ تَحْصِرُهُ لَوْلَا ثَلَاثَةٌ
They almost enclose it
completely but for three
passes. Hai. sir. 85,10

D لَوْلَا may also introduce a noun clause preceded by لَوْلَا. In both cases, the particles present a statement of fact hypothetically negated by لَوْلَا: "had it not been (for the fact) that....," "if it were not (for the fact) that...." The main clause frequently precedes the subordinate:

مَا كُنْتُ أَظُنُّ أَنْ — لَوْلَا أَنَّكَ
أَقْسَمْتَ لِي عَلَى ذَلِكَ
I never would have be-
lieved that...., had you
not sworn it to me.
Manf. sha'. 254,13

لَوْلَا أَنِّي خَرَجْتُ الْيَوْمَ مِنَ الْكِتَابِ
قَبْلَ أَنْصِرَافِ الصَّبِيَانِ لَمَا رَجَعُ
حَافِيًا
If I had not left the
school today before the
boys were dismissed, he
would not have returned
barefooted.
Hus. ayy. I,61,6

كَادَتْ تَغْعُ بَيْنَهُمُ الْفِتْنَةُ لَوْلَا أَنْ
نَهَضَ إِلَّا مَامَ فَطَطَبَهُمْ
There would almost have
been a revolt, had it
not been for the fact
that the inam stood up
and said the *khutba*.
Hus. ayy. I,83,2

لَمْ أَكُنْ لِأَصْدَقِ لَوْلَا أَنَّهُ حَدَّثَنِي
بِنَفْسِهِ
I could not possibly
have believed it, were
it not for the fact
that he himself told
me. Mah. zuq. 175,19

لَوْلَا أَنْ أُمِّهِ شَفَعَتْ فِيهِ لَكَانَ لَهُ
مَعَ أَبِيهِ مَوْقِفٌ مَشْهُورٌ
If his mother had not
interfered on his behalf,
he would have had a
scene to remember with
his father.
Hus. ayy. I,77,2

لَكُنْتُ قَبْلَتْ السَّيِّدَ هَاشِمَ بَيْنَ
عَيْنَيْهِ لَوْ أَنَّ الرُّسُمِيَّاتِ —
تَسْمَحُ بِذَلِكَ
I would have kissed Mr.
Hashim on his forehead
had the rules...allowed
it. Raih. mul. 26,6

This construction often loses its conditional meaning to such a degree that لَوْلَا does not introduce a hypothetically negated event or action, but simply an opposition of two sentences in a function very much like that of an adversative opposition:

أَوْشَكَ أَنْ يَذْرَكَ الْقَنُوطُ لَوْلَا أَنْ
ذَكَرَ قَرِيبَ وَالِدَتِهِ
He was almost desperate,
but he remembered his
mother's relative.
Mah. qah. 53,3

وَدَّ كَوَّ وَجَدَ السَّبِيلَ إِلَى الْهَرَبِ
بَيْنَهُمَا لَوْلَا أَنَّهُمَا اعْتَرَصَا طَرِيقَهُ
He wanted to avoid them,
but they blocked his
way. Manf. mag. 13,1

لَقَدْ كَانَ لَكَ فِي هَذَا الزَّوْاجِ —
حَقُّكَ مِنْ سَعَادَةِ الْعَيْشِ وَهَنَائِهِ
لَوْلَا أَنَّكَ شَاعِرٌ وَالشُّعْرَاءُ يَفْهَمُونَ
مِنْ مَعْنَى السَّعَادَةِ غَيْرَ مَا يَفْهَمُهُ
النَّاسُ جَمِيعًا

You certainly could find
in this marriage...your
portion of happiness, but
you are a poet, and poets
understand happiness in
a different way from the
rest of the people.
Manf. mag. 9,1

§ 261 THE CONCESSIVE CLAUSE

A Concessive clauses are actually conditional constructions in which the relationship between main clause and condition has evolved from its original meaning to such a degree that it presents a completely new aspect.

In a conditional construction, the validity of the main clause is restricted, as we have seen, to the actual fulfillment of the condition: "I'll talk to him if I see him."

With concessive constructions, on the other hand, the subordinate clause does not limit the validity of the main clause but extends it even in the event of the fulfillment of the special conditions or situations stated by the subordinate clause. Compare the following examples: "I'll let him know (only) if he does not come" and "I'll let him know (even) if he does not come." The condition as stated in this category does not have to be a real one, but it is always possible to achieve a rhetorical effect by using a hypothetical event and even one contrary to fact as a means of emphasizing the validity of the statement of the main clause: "Let justice be done, though the heavens fall."

From the structural point of view, the subordinate clause is introduced by the conditional particles *إِنْ* or *لَوْ* with the same construction they have in conditional clauses (see the chapter immediately preceding). The concession *per se*, however, should follow the main clause, with which it is, in addition, usually connected by the conjunction *و*, which, in this instance, has the basic meaning of "and still," "and also" (see Vol. III, p. 11ff.).

The temporal sphere of the subordinate clause is determined by the temporal meaning of the verbal tense in the main clause:

أَسْتَطِيبُ طَعَامِي وَلَوْ كَانَ خَبْرًا
وَزَيْتُونًا

I would find my food delicious, even if it were just bread and olives.
Sak. (Zy.) 13,43

أَنْ تُؤْمِنَ وَلَوْ أَحَدَ النَّاسِ

that you believe even if the people apostatize.
Amin (Zy.) 7,28

وَلَكِنْ أَنَّهُ هِيَ أَجْمَلُهُنَّ وَإِنْ
كَانَتْ شَوْهَاءَ

But his mother would be the most beautiful of all, even if she were the ugliest.
Raf. wah. I,33,11

B The subordinate clause may precede the main clause; the conditional particles *إِنْ* or *لَوْ* are always preceded by the conjunction *و*, which, in this position, also refers to the following main clause and not to any prior statement:

وَأَنْ أَعْطَيْتَنِي ثِقْلَ رَمَالِ الْبَابِيَةِ
نَهَبًا لَا أَخْطُو خُطْوَةً إِلَيْهَا

Even if you gave me the weight of the desert's sand in gold, I would not go a single step in that direction.
Raih. mul. 73,10

or it may also be used as a parenthetical construction:

هَذِهِ أَوَّلُ جَلْسَةٍ وَإِنْ كَانَتْ غَيْرَ
رَسْمِيَّةٍ فِي مَوْتَرِ الْأَقِيرِ

This was the first —though unofficial— session of the conference of al-Aqir.
Raih. mul. 71,6

بَيَّدَ أَنَّهُ ضَائِقُهَا وَإِنْ لَمْ تَدْرِ
لِمَاذَا حَمَّاسُهُ لِرَأْيِهِ

But his enthusiasm for his [own] ideas vexed her, though she did not know why. Mah. qah. 19,20

Note that a simple conditional construction —without the use of the coordinate conjunction *و* — may have a concessive meaning:

إِنَّكَ إِنْ أَلْحَمْتَ عِشْرِينَ قَرْنًا فَلَنْ
تَظْفَرَ مِنِّي بِكَلِمَةٍ

that you, even if you
implored for twenty cen-
turies, would never win
a word from me.
Hak. sheh. 61,5

C In normal concessive constructions, as we have seen, the subordinate clause expresses a hypothetical situation and even one that is contrary to fact. Both are used as a means to stress the validity of the statement of the main clause. Very frequently, however, the subordinate clause refers to a present or to a past event whose actual occurrence has not nullified the content of the main clause. Because of this, the meaning of the construction becomes more adversative than concessive.

Structurally, the adversatives cannot be considered in any way different from the concessives, since they are introduced by the same particles that are also used, in the same way, in conditional clauses. The particles are always preceded by the conjunction وَ :

أَلَتْ كَفَالَةَ مُحَمَّدٍ إِلَى أَبِي طَالِبٍ
وَإِنْ لَمْ يَكُنْ أَكْبَرَ إِخْوَتِهِ سِنًا

The custody of Mohammed
went to Abu Talib, al-
though he was not the
eldest brother.
Hai. sir. 114,12

نَحْنُ مَا بَرَزْنَا إِلَى الْوُجُودِ فِي
لَحْظَةٍ وَاحِدَةٍ وَلَا سَلَكْنَا طَرِيقًا
وَاحِدًا وَإِنْ يَكُنْ مَصْدَرُنَا وَاحِدًا
وَمَرَجِعُنَا وَاحِدًا

We have not come into the
world at the same moment,
nor have we walked the
same path, even though our
origin and goal be the
same. Nu'. liq. 79,1

مَا هِيَ أَلَمْرَةُ الْأُولَى أَصَافَحَكَ
فِيهَا وَإِنْ تَكُنْ يَدَانَا مَا تَلَاسَتَا
مِنْ قَبْلُ

That is not the first time
we have shaken hands, al-
though our hands have
never touched before.
Nu'. liq. 32,10

قَدْ عَكَفُوا عَلَى الشَّعْرِ الْجَاهِلِيِّ
وَإِنْ كَانَ قَائِلُوهُ مِنَ الْمُشْرِكِينَ
الْكَفَّارِ

They were busily engaged
with pre-Islamic poetry...
although their creators
were idolatrous unbelievers.
Far. (Zy.) 17,17

مَعَ ذَلِكَ كَانَتْ تُحِبُّهَا كَثِيرًا وَإِنْ
كَانَتْ فِي الْحَقِيقَةِ أُمًّا بِالتَّبَنَّى

In spite of that, she
loved her dearly even
though she had only
adopted her.
Mah. zuq. 31,10

قَالَ بِبَيِّنٍ وَإِنْ كَانَ فِي الْحَقِيقَةِ
يَذْهَبُ إِلَى هُنَاكَ أَوَّلَ مَرَّةٍ

He spoke with assurance,
although he was actually
going there for the first
time. Mah. qah. 70,18

إِنَّمَا هِيَ عَامَةٌ تَشِلُّ الْمَجْتَمَعَاتِ
الْإِنْسَانِيَّةَ كُلَّهَا وَإِنْ كَانَتْ تَغْتَلِفُ
بِاخْتِلَافِ الْعَوَامِلِ وَالظُّرُوفِ

It is a general [crisis]
which affects all human
societies, although it
varies according to the
different factors and
circumstances surrounding
them. al-Hus. (Br.II) 3,1

ذَلِكَ دَوْرٌ خَسَى هَرَجًا وَإِنْ بَقِيَتْ
آثَارُهُ

That is a period that has
definitely gone by even
though its effects still
remain. Sak. (Zy.) 13,47

سَاهَمَ فِيهِ الشَّابُّ كَمَا يَنْبَغِي
وَإِنْ وَدَّ لَوْ يُغَادِرُ الْبَيْتَ فِي
أَقْرَبِ وَقْتٍ

The young man took part
[in the conversation] as
was seeming, although he
wanted to leave the house
as soon as possible.
Mah. qah. 131,5

D In the instances in which the subordinate precedes the main clause, the latter may be introduced by particles which emphasize the adversative meaning characteristic of this construction:

أَنَا وَإِنْ لَمْ أَكُنْ رَاهِبًا وَلَا قَسِيمًا
وَلَكِنِّي صَهْرُ الْكَرْدِ بَيْتَالٍ

Although I am neither monk
nor priest, I am the
Cardinal's relative.
Manf. sha'. 158,5

إِنْ, in concessive constructions, may also be modified by the emphatic particle لَ , which is prefixed to إِنْ , thus following the conjunction وَ . In this case, the main clause, when subsequent to the subordinate, is usually also introduced by the same emphatic particle, although it may instead be preceded by the conjunction فَ (see Vol. III, p. 360ff.):

وَلَيْنَ لَمْ أَسَلِ الْمَوْتَ وَلَا نَقَضَتْ
لَهُ عَهْدًا فَإِنِّي صِرْتُ أَحِبَّ الْحَيَاةَ
أَيْضًا

Although I have not for-
gotten death or renounced
my allegiance to it, I
love life also.
Gibr. II, 195, 1

هِيَ ثَوْرَةٌ عَامَّةٌ — وَلَيْنَ كَانَ
الْقَائِمُونَ بِهَا مِنْ ضَبَاطِ الْجَيْشِ

This is a revolution of
the masses..., although
the ones who carried it
out were army officers.
al-Raf. (Zy.) 19, 44

وَلَيْنَ كَانَ بَعْدَ فِي الثَّانِيَةِ عَشْرَةَ
مِنْ سِنِهِ لَقَدْ كَانَ لَهُ مِنْ عَظَمَةِ
الرُّوحِ

Although he was only
twelve years of age, he
already possessed a spir-
itual greatness.
Hai. sir. 115, 11

§ 262 INCOMPLETE CONDITIONAL CLAUSES

A In conditional constructions in which the sub-
ordinate clause precedes the main clause, the latter
may undergo ellipsis of some of its parts, e.g.,

a) After a subordinate clause introduced by
لَوْ, the complete main clause may be omitted; the
construction, in this case, has the value of an invi-
tation or a polite request:

لَوْ أَنِّي وَجَّهْتُهُ إِلَى بَيْتِي فِي
طَرِيقِهِ بَيْنَ زَوْجِي وَوَلَدِي؟

May I direct him to my
house to see my wife and
children on his way?
Hak. ahl. 26, 7

b) Frequently, the main clause only intro-
duces new elements which offer a complement to the
idea expressed —although conditionally— in the sub-
ordinate. All the other elements of the main clause
being omitted are easily understood or have already
been mentioned in the subordinate clause. The ele-
ments presented as the main clause are introduced by
ف (see Vol. III, p. 361ff.):

لَيْنَ دَلَّ هَذَا التَّعَنُّتُ عَلَى شَيْءٍ
لَعَلَّى شِدَّةٍ جَرَّصِي أَصْحَابِهِ عَلَى
التَّشْكِكِ فِي الْإِسْلَامِ

If this obstinacy shows
anything, it is their
great desire to cast
suspicion on Islam.
Hai. sir. 43, 5

إِنْ أَلْفَوْا أَوْ شَعَرُوا أَوْ كَتَبُوا
فَبِالْعَرَبِيَّةِ

If they composed or wrote
poetry or books, [it was]
in Arabic.
Amin duh. I, 310, 5

أَنَّ كُلَّ آتَمَرٍ يَوْمَ الْقِيَامَةِ مَجْزِيٌّ
بِأَعْمَالِهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا
فَشَرٌّ

that every human being will
be rewarded on the Day of
Resurrection according to
his deeds, good or bad.
Hai. sir. 8, 15

إِنْ كَانَ هُنَاكَ أَحَدٌ يَشْكُ
فَهُوَ دَائِمًا أَنْتَ

If there is going to be
anyone who will doubt, it
will be you.
Hak. sul. 94, 2

a) When the subordinate clause precedes the
main clause, only seldom are there any cases of el-
lipsis in the subordinate clause:

أَنَّ كُلَّ آتَمَرٍ يَوْمَ الْقِيَامَةِ مَجْزِيٌّ
بِأَعْمَالِهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا
فَشَرٌّ

that every human being
will be rewarded on the
Day of Resurrection ac-
cording to his deeds, good
or bad. Hai. sir. 8, 15

B When the main clause precedes the subordinate,
a complete sentence is not necessary after the par-
ticle لَوْ. In concessive constructions, لَوْ very
frequently introduces new elements that, although
only hypothetically presented, modify or complete the
statement of the main clause. In such cases, the
elements following the particle will take the function
required by the main clause and, if necessary, the
grammatical case. The elliptical construction usually
follows the main clause, but it also may be placed as
a parenthetical construction immediately after the
part of the main clause it modifies:

لَأَنَّا لَمْ نَعْرِفِ الطَّمَأِينَةَ وَلَوْ
مِنْ بَعِيدٍ

For we never had even the
remotest experience of
tranquility.
Jabr. (Br.) 70, 22

شَعَرْتُ لِتَرْكِهَا بِشَيْءٍ وَلَوْ قَلِيلٍ
مِنَ الضِّيقِ

I felt some uneasiness on
leaving her, even if only
a little.
Qal. (Zy.) 21,13

أَمَلًا بِأَنْ يَعُودَ كَاتِبُهَا وَيَذْكُرَنِي
وَلَوْ بِسَطْرٍ أَوْ سَطْرَيْنِ

hoping that its author
would remember me again,
even if with just a few
lines. Nu'. kan. 7,8

أَوَاقٍ أَنْتَ مِنْ أَنْ مَن رَأَكَ وَلَوْ
مَرَّةً لَا يَنْسَاكَ؟

Are you so confident of
the fact that whoever sees
you, even if only once,
will never forget you?
Nu'. liq. 11,2

رَمْتُ إِلَّا سِتْخْدَامَ وَلَوْ بِكَفَافٍ يَوْمِي

I sought any occupation,
even if only for my daily
livelihood.
Gibr. II,164,9

يُسْكِنُ التَّعَدُّنَ الَّذِي لَا يَسْتَطِيعُ
أَنْ يَسْتَعْنِيَ عَنِ الْمَدِينَةِ وَلَوْ يَوْمًا
وَاحِدًا

Poor is the educated man
who cannot do without
civilization, not even
for a single day.
Raih. mul. 73,13

C Of special interest are the cases of ellipsis in alternative conditional constructions when so confronted that the second is the negative counterpart of the first (i.e., "if A, then..., if not A, then...").

This is actually never expressed complete in all its members, which theoretically include two conditions with their respective main clauses.

In these cases of ellipsis, an introductory element or a new statement may replace the original first member of the alternative conditional construction. The second part is introduced by the compound *وَلَا*, still with a meaning equivalent to the original of "if not." The conditional nature of *وَلَا* retains its influence on the statement following (which was originally the main clause) so that, consequently, it is syntactically equivalent to any main clause in a conditional construction; thus it usually takes a perfect, with or without preterital meaning, or is otherwise usually introduced by *فَ*, following the same patterns as the conditional constructions:

قَلْبُهُ يَحْدِثُهُ بِأَنَّهَا جَمِيلَةٌ وَإِلَّا مَا
جَذَبَتْ شَخْصًا كَقَاسِمٍ بِكَ

He assumed that she must
be beautiful, otherwise
she would not have at-
tracted a man like Qasim
Bey. Mah. qah. 112,12

قَدْ أَعْجَبْتَهُ وَإِلَّا فَفِيمَ هَذَا الْإِهْتِمَامُ
الشَّدِيدُ

He certainly liked her,
otherwise why this great
interest?
Mah. zuq. 196,20

وَلَا is also frequently used following an imperative, still retaining its equivalence to "if not" (and thus conditional) but also having the meaning of "otherwise":

إِنْصَرَفْ بِهِ عَنِّي وَإِلَّا فَأَنَا قَاتِلُهُ
لَا مَحَالَةَ

Take him away from me, [if
not] otherwise I surely
would kill him.
Nu'. liq. 110,11

قُلْ مَنْ أَنْتَ وَإِلَّا تَرَكْتُكَ يَمُوتُ

Tell me who you are; if
not, I shall leave you
to die. Gibr. III,117,4

اتْرُكِ السَّرْحَ حَالًا — وَإِلَّا
فَأَنْتَ أَعْلَمُ بِمَا يَكُونُ

Leave the stage immedi-
ately..., otherwise you
know what will happen.
Manf. sha'. 38,5

دَعْنِي وَإِلَّا فَضَحْتَنِي أَمَامَ
الْخَلْقِ

Leave me [alone], other-
wise you will disgrace me
in the eyes of the people.
Mah. zuq. 56,6

أَخْرِجِي مِنْ أَمَامِي يَا أَمْرَأَةً وَإِلَّا
حَطَمْتُ عَصَايَ فَوْقَ رَأْسِكَ

Go away from my presence,
woman, otherwise I'll
break my stick on your
head. Tai. (Zy.) 34,7

D In its development from these elliptical constructions and others with a meaning still related to the conditional, *وَلَا* has also become a particle which expresses a simple opposition to a preceding statement or situation, completely equivalent to the English "otherwise." In such cases, not even a tentative translation of "if not" is any longer possible.

The statement following **إِلَّا** is still used according to the patterns given above for main clauses in conditional constructions and thus will be nonpreterital perfect or introduced by **فَ** :

لَا تَتْرَكْنِي وَإِلَّا سَقَطْتُ فِي
الْجَحِيمِ !
Don't abandon me, otherwise I shall perish in the Eternal Fire.
Hak. ahl. 134,15

وَإِلَّا قَمَا يَقُولُ عَنْهُمْ الْعَالَمُ ؟
Otherwise, what would people say about them?
Nu'. kan. 62,11

لَا أُحِبُّ أَنْ أَسْمَعَ مِنْكُمْ هَذِهِ
الْأَنْشُودَةَ مَرَّةً أُخْرَى وَإِلَّا حَطَمْتُكُمْ
جَمِيعًا
I don't want to hear this song from you any more, otherwise I'll break all of your bones.
Manf. sha'. 40,7

§ 263 EXCEPTIVE CONSTRUCTIONS

Of all the elliptical usages derived from conditional constructions, the most important are those with an exceptive meaning.

In spite of their similarity, **إِلَّا** as an exceptive particle is historically and structurally different from **وَإِلَّا** as an equivalent to the disjunctive "otherwise," as mentioned above. In this latter case, as we have shown, it is the subordinate clause originally following **وَإِلَّا** that has been omitted; hence, its peculiarities in construction and meaning. Moreover, **إِلَّا** is either a member of an alternative conditional construction, or has been derived from one.

On the other hand, **إِلَّا** as an exceptive particle has been derived from a simple conditional construction with a negative meaning in both the main and subordinate clauses from which the parts common to both have been omitted in the subordinate clause.

إِلَّا may still be used as a negative conditional particle. In this case, it introduces a verbal sentence with inverted word order. The perfect in the clause takes its temporal aspect in accordance with

the main clause, which is always a negative sentence and precedes the conditional subordinate.

حَتَّىٰ إِنَّهُ لَمْ يَعْرِفْ أَحَدًا إِلَّا أَخْتَهُ
عَوَّقَهُ مِنْ بَنَانِهِ
so that no one would have recognized him had his sister not done so by the tips of his fingers.
Hai. sir. 299,18

After a negative statement, the use of another one subordinated by the conditional particle **إِلَّا** may be understood to imply that the events of the first will not occur "if not" accompanied by the second:

لَا أَقُولُ فِيهِ شَيْئًا إِلَّا فَعَلْتُ
I will not say a word in it without [at the same time] turning it into fact. (*Of course not:* I will not say anything if I did not do it, *or:* unless I did it.)
Manf. sha'. 56,5

وَلَمْ يَكُنْ هَذَا الشَّيْخُ يَسْتَطِيعُ
أَنْ يَجْلِسَ فِي مَجْلِسٍ إِلَّا فَخَرَهُ
بِأَخِيهِ
This sheikh could not attend a reunion without bragging of his brother.
Hus. ayy. I,80,12

مَا تَكَلَّمَ إِلَّا خَيَّلَ إِلَى النَّاسِ
أَنْ —
He never spoke without people's thinking that....
Raf. wah. I,114,18

The use of **إِلَّا** as an exceptive particle is derived from conditional constructions in which the subordinate conditional clause would simply be a repetition of the main clause with some new elements added and in which all parts common to both the main and subordinate clauses, have been omitted. (See the first example mentioned after the introduction above.)

According to the different forms in which this ellipsis of common parts appears in either or both members of the exception, exceptive constructions may be divided into three main groups. All three, however, are not in equally frequent use.

A **إِلَّا** as an exceptive particle primarily introduces a noun that represents an exception to another

noun of a more general meaning already mentioned in the preceding negative sentence.

The grammatical case of the noun following **إِلَّا** is, in this construction, the same as the noun in the sentence which the exception modifies³⁴:

لَيْسَ مَنْ يَعْرِفُهُ فِي الْقَرْيَةِ حَتَّى الْيَوْمِ إِلَّا أَنَا	There is no one in the village who knew him but me. Nu'. kan. 10,1
لَيْسَ لِي تَصِيبٌ مِنَ الدُّنْيَا إِلَّا هَذِهِ الْمَسَاحَةُ الضَّيِّقَةُ الْجَائِدَةُ	I have no other property on earth than this nar- row, dry patch of land. Qud. (Br.) 54,24
لَسْتُ أَرْجُو شَيْئًا إِلَّا هَذَا	I expect only this. Hak. sul. 49,1
أَصْبَحْتُ أَحَادِيثَ لَكَ طِفْلَةً لَا تَلْدُ لَكَ الْآنَ إِلَّا أَقْلَهَا	Of the stories I used to tell you as a child, only a few interest you now. Qal. (Zy.) 21,18

B The first member of the exceptive construction may also introduce a noun that, structurally, belongs to the second member—in this case a complete sentence—in which the noun is represented in its proper function and case by a personal pronoun:

مَا مِنْ قَرْيَةٍ إِلَّا مَوْضِعُهَا جَمِيلٌ وَمَا مِنْ مَوْضِعٍ جَمِيلٍ إِلَّا فِيهِ قَرْيَةٌ	There is no village that does not have a beautiful location, nor is there a beautiful location with- out a village on it. Sak. (Zy.) 13,4
---	--

C The most common construction is that in which **إِلَّا** introduces a part which is a necessary component of the sentence. The noun introduced by **إِلَّا** then

34. According to Arab grammarians and also to Western scholars (see, e.g., Wright, II, 336 B and Reck., Arab. Synt., p. 503), the accusative case is also found following the particle, but not as frequently. In unvocalized texts it is not possible to ascertain in most of the instances the case intended.

assumes the case required by its function within the sentence.

a) Thus the noun following **إِلَّا** may be

1) in the nominative case

(a) as subject of a verbal sentence:

لَا يَعْلَمُ إِلَّا اللَّهُ أَيْنَ تَذْهَبُ	Only God knows where she went. Manf. mag. 248,5
أَلَا يَفْرَقُ بَيْنَنَا إِلَّا الْمَوْتُ	that only death would separate us. Manf. mag. 157,3
وَلَا يَكَادُ يَشْكُو الزَّوْجَ إِلَّا الْمَتَزَوِّجُونَ	Almost no one complains about marriage except married men. Mah. zuq. 28,8
لَمْ يَبْقَ عَلَى السَّاعَةِ إِلَّا الْقَلِيلُ	It is shortly before seven o'clock. Manf. sha'. 83,4
لَيْسَ بَيْنَهَا مِنَ اللُّغَاتِ الْمَعْرَبَةِ إِلَّا ثَلَاثٌ	Of all the languages ori- ginally declined, there are only three extant. Djir. tar. I,51,6
الَّذِي لَمْ يَكُنْ يَسْكُنُهُ مِنْ غَيْرِ الْمَجَارِيْنِ إِلَّا هَذَا الرَّجُلُ وَهَذَانِ الْفَارِسِيَانِ اللَّذَانِ —	in which, other than the neighbors, this man and these two Persians who... lived. Hus. ayy. II,44,19
لَيْسَ عَلَى الْقُرْدِ إِلَّا السَّمْعُ وَالطَّاعَةُ	A monkey must only obey. Sib. (Br.) 112,28

(b) as subject or predicate of a nominal sentence.

Of special interest under this category are the cases in which **إِلَّا** introduces a necessary part of a nominal sentence, usually the predicate; but it can also introduce the subject if the word order has been inverted. In both cases, the noun will be in the nominative case. The nominal sentence is always a negative statement introduced by a negative adverb:

مَا عَلَيْكَ إِلَّا تَجْدِيدُ مَلَابِسِكَ	You have only to change. Mah. qah. 109,12
مَا أَنَا إِلَّا مَاءٌ	I am only water. Hak. sheh. 149,5
فَمَا هَذِهِ الْكَوَاكِبُ إِلَّا أَفْلَاقُ كَالْأَرْضِ سَوَاءٌ	for these stars are planets exactly like the Earth. Hai. sir. 131,5

(e) after " لَا of general denial."

The exceptive particle may then introduce a noun in the nominative as an exception to the general denial of existence; cf. لَا إِلَهَ إِلَّا اللَّهُ, "There is no god but Allah":

لَا شَيْءَ إِلَّا الْفِكْرُ وَالنَّظَرُ وَالْحَكْمُ	There is nothing but thought, contemplation, judgment. Raf. wah. I,15,11
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2) in the accusative case

(a) as object of the verb in the sentence:

مَا كُنْتَ تُحِبُّ إِلَّا نَفْسَكَ	You only loved yourself. Manf. (Zy.) 30,33
(الْمَرْأَةُ الَّتِي) يَجِبُ أَنْ لَا تَتَعَلَّمَ إِلَّا بِمِقْدَارٍ مَعْدُودٍ مِنْ مَبَادِي بَعْضِ الْعُلُومِ تَحَسُّبَ رَقِيقَةٍ	[The woman who] is allowed to learn only a certain amount of the principles of some sciences is considered [to be] a slave. Q. Amin (Zy.) 5,27

Note in the following the use of a pronominal relative clause in the function of an accusative case (see Vol. III, p. 18):

مِنْ النَّاسِ مَنْ لَا يُصَدِّقُونَ إِلَّا مَا يَقْرَهُ الْعَقْلُ	There are people who believe only what intelligence determines. Hai. sir. 55,18
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(b) or as an adverbial determination:

لَمْ يَرِ إِلَّا مُتَفَرِّدًا	He was only seen alone. Tai. (Br.) 124,7
مَعَ أَنَّ ثُوَيْبَةَ لَمْ تَرْضِعْهُ إِلَّا أَيَّامًا قَلِيلًا	Although Thuwayba only nursed him a few days.... Hai. sir. 109,20
أَنْ لَا تَخْرُجَ الْمَرْأَةُ مِنْ بَيْتِهَا إِلَّا مَحْمُولَةً إِلَى قَبْرِهَا	that women leave their houses only when they are carried to their graves. Q. Amin (Zy.) 5,17
إِنِّي لَمْ أَرَكَ إِلَّا الْيَوْمَ	Today I saw you for the first time. Hak. ahl. 65,16

3) in the genitive case, but only after a preposition:

أَتَهَا مَا كُتِبَتْ إِلَّا لَهَا	that it was written only for her. Manf. sha'. 140,14
خَلَّتِ الدَّارَ تَقْرِيًا إِلَّا مِنْهُ	The house was deserted except for him. Mah. qah. 24,16
لَا أَمَلٌ لَنَا آلَانَ فِي الْحَيَاةِ إِلَّا فِي الْكَهْفِ	Our only hope in life is in the cave. Hak. ahl. 69,15
لَمْ يَكُنْ مَعْنِيًا إِلَّا بِأَخْبَارِ الْمَغَازِي وَالْفَتْحِ	He was interested only in stories of battles and conquests. Raf. wah. I,17,11
لَمْ نَتَخَاطَبْ إِلَّا بِالْعَيْنِ	We have only conversed with our eyes. Manf. sha'. 102,1
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	There is no power and no strength save in God. Hai. sir. ع, 6

b) ^{بِالْأَمْنِ} may introduce a noun clause preceded by ^{أَنْ} or ^{أَنَّ} in place of and in the function of a noun:

فَلَمْ يَكُنْ لَهُ إِلَّا أَنْ يَنْزِلَ عَلَى
رَأْسِهِمْ

Thus he had to give in to
their opinion.
Hai. sir. 291,15

أَمَّا الْقَاسِمُ وَجَدَ اللَّهُ فَلَمْ يَعْرِفْ
عَنْهَا إِلَّا أَنَّهَا مَا تَا طِفْلَيْنِ فِي
الْجَاهِلِيَّةِ

With regard to al-Qasim
and 'Abdallah, the only
thing known about them is
that they died while they
were still children be-
fore Islam.
Hai. sir. 128,7

مَا أَحْسَبُ إِلَّا أَنَّهُ عَمَلٌ غَيْرُ
قَلِيلٍ فِي تَكْوِينِ عَقْلِهِ

I cannot but think that
it had a great part in
the development of his
intelligence.
Hus. ayy. I, 87,13

مَا أَحْسَبُ إِلَّا أَنَّكَ الَّذِي —

I do think that you are
the one who....
Manf. mag. 188,4

لَمْ يَبْقَ إِلَّا أَنْ يَقْتُلُوهُ

The only thing left was
for them to kill him.
Hai. sir. 208,23

مَا أَحْسَبُ إِلَّا أَنَّهُ سَيَحْدُثُ
الَّيْلَةَ فِي هَذِهِ الْقَاعَةِ حَدَثٌ
عَظِيمٌ

I believe that tonight
something important will
happen in this hall.
Manf. sha'. 24,5

c) *إِلَّا* may also introduce an adverbial sub-
ordinate clause instead of an adverbial determination.
In such cases, the meaning of the construction will
depend on the nature of the subordinate clause which
إِلَّا precedes:

هِيَ كَلِمَةٌ حَفِظْتُهَا وَلَمْ أَفْهَمْهَا
إِلَّا وَأَنَا طَالِبٌ فِي مَدْرَسَةِ الْقَضَاءِ

That is a word I memor-
ized but which I only
understood when I was a
student in Law School.
Amin (Br.) 86,25

حَتَّى إِنَّهُ لَمْ يَقْتُلْ إِلَّا بَعْدَ أَنْ
ضُرِبَ سَبْعِينَ ضَرْبَةً

so that he was killed
only after having been
struck sixty times.
Hai. sir. 299,17

أَنَّهَا مَا أَقَامَتْ هُنَاكَ بَعْضَ أَيَّامِ
الْعُطْلَةِ إِلَّا وَتَأَقَّتْ إِلَى أَنْتِهَائِهَا

that she had never stayed
there for more than a few
days of [her] vacation
without longing for it to
end. Ghur. (Zy.) 31,31

وَلَا يَذْهَبُ رَجُلٌ أَوْ فَتًى إِلَى
الْمَقْبَرَةِ إِلَّا وَفِي يَدِهِ فَاوِسٌّ

But no man or boy would
go into the cemetery un-
less carrying a lantern
in his hand.
Mub. (Zy.) 22,26

لَا أُعْطِيهَا الْكِتَابَ إِلَّا إِذَا رَأَيْتُ
فِي وَجْهِهَا بَارِقَةَ أَمَلٍ

I will not give her the
letter unless I see a
spark of hope in her face.
Manf. sha'. 92,6

إِنَّا لَنْ نَسْتَطِيعَ أَنْ نَرْفَعَهُ إِلَيْنَا
إِلَّا إِذَا نَزَلْنَا إِلَيْهِ

We shall be able to raise
them [the people] only
after we have descended
to their level.
Musa (Zy.) 2,36

لَا تَعُودِي إِلَّا إِذَا دَعَوْتُكَ

Don't come back until I
have called you.
Manf. sha'. 102,17

لَا يُكْتَبُ أَنْ يُكْتَبَ إِلَّا إِذَا ذُكِرَتْ
هَذِهِ الْفَرَقَةُ

It cannot be written un-
less this Chamber is men-
tioned. Kam. (Zy.) 4,2

لَيْسَ بَيْنَ الرَّجُلِ وَوَطْنِهِ وَلَا بَيْنَ
الْوَلَدِ وَوَالِدِهِ إِلَّا كَمَا يَكُونُ بَيْنَ
الْقَطْعَانِ وَالرَّعَى

[The relationship] between
man and his country or
father and son is dif-
ferent from that between
flocks and their pasture.
Zayy. (Br.II) 156,12

d) The exceptive construction, which we have
seen usually modifying a main clause, may also modify
a subordinate:

أَلَا تَزُورُنِي عِنْدَمَا يَصِيرُ هَذَا
الْمَكَانُ خَالِيًا إِلَّا مِنَ الشَّيْخُوْعَةِ
الْمُعَزَّةِ؟

Won't you visit me when
this place will be empty
but for a sad old age?
Gibr. II, 38,8

e) In an exceptive construction (see Vol. III, p. 338), a nominal sentence quite often refers to a temporal circumstance. The exceptive expression is generally used to introduce a coordinated or subordinated statement preceded most often by *حَتَّى* but also by *وَمَا*. This statement, though syntactically subordinate, logically represents the main idea of the construction (see examples in the paragraphs following).

The subject of the nominal sentence—in the first member subsequent to the negative adverb—is a personal pronoun in gender agreement with the predicate—the substantive following the exceptive particle *إِلَّا*—which usually is a word of temporal significance, such as "day," "moment," etc.

وَمَا هِيَ إِلَّا لَحْظَةً حَتَّى قَالَ — Just a moment later, he said.... Manf. sha'. 23,13

وَمَا هِيَ إِلَّا هَنِيئَةً حَتَّى — Just a short time had gone by when.... Manf. sha'. 108,7

مَا هِيَ إِلَّا أَيَّامٌ حَتَّى سَمِعَ لَقَبَ الشَّيْخِ — Only a few days had passed when he became tired of the name "sheikh." Hus. ayy. I,38,6

In addition, the temporal-exceptive construction very frequently introduces a noun clause which functions as the predicate in the nominal sentence. The word expressing the temporal sphere is also missing. In this instance, the personal pronoun may be either

in the masculine:

مَا هُوَ إِلَّا أَنْ عَلِمَتْ بِمَا حَدَثَ فِي غِيَابِهَا حَتَّى — No sooner had she learned what had happened in her absence.... 'Aqq. (Zy.) 15,47

مَا هُوَ إِلَّا أَنْ بَلَغْتُ مَأْمَنِي حَتَّى جَمَعْتُ رِجَالِي وَ — No sooner had I arrived at a safe place then I gathered my men and.... Manf. sha'. 214,1

or in the feminine:

وَمَا هِيَ إِلَّا أَنْ يَحْضُرَ الدَّرْسَ الْأَوَّلَ وَسَمِعَ — حَتَّى يَفْتَنَ بِهَذَا اللَّوْنِ مِنَ الْعِلْمِ — No sooner had he attended the first lesson and heard...then he was fascinated by this aspect of learning. Hus. ayy. II,114,13

In some instances, the personal pronoun in question could be understood as being either in agreement with the subject of the following noun clause or with the logical subject of the complete construction introduced by the statement following the exceptive construction:

وَمَا هِيَ إِلَّا أَنْ أَنْهَالَتْ عَلَيْهِ شَتَاً وَتَأْنِيًا — حَتَّى أَنْتَهَتْ بِهِ إِلَى — As soon as she had poured a shower of insults and reproof over him..., she brought him to.... Hus. ayy. I,60,4

مَا هِيَ إِلَّا أَنْ أَقْبَلْتُ بَوَارِدُ عِيدِ الْأَضْحَى فِي سَنَةٍ مِنَ السَّنِينَ وَأَخَذْتُ أُمَّ الصَّبِيِّ تَسْتَعِدُّ لِهَذَا الْعِيدِ — One year, no sooner had the Feast of the Immolation drawn near when the boy's mother began to make preparations for it. Hus. ayy. I,119,9

f) The negative adverb *إِنْ*, already obsolescent in older times, is still frequently used in this construction to introduce a nominal sentence (see Vol. I, § 36):

إِنْ هِيَ إِلَّا لَحْظَةً حَتَّى — A moment later.... Idr. (Br.) 79,10

إِنْ هِيَ إِلَّا بِضْعَةُ قُرُوشٍ — It was only a few piasters. Maz. (Br.) 10,15

It is also used to emphasize the negative meaning of *مَا* in the negation of verbal sentences:

مَا إِنْ بَلَّغْنَا الْبَابَ حَتَّى أَبْصَرْنَا نَهَا جَالِسَةً فِي فِرَاشِهَا — We had hardly reached the door when we saw Baha sitting on her bed. Nu'. liq. 110,17

وَمَا إِنْ دَخَلَ أَبْنَهُ حُسَيْنَ الْمَخْرَنِ
وَأَلْقَى يَدَهُ عَلَى الصَّنَدِ وَقَ حَتَّى
وَضَبَ وَالِدُهُ مِنْ مَرِيضِهِ عَلَى الْعَتَبَةِ

No sooner did his son,
Husain, enter the store
and lay his hand on the
case then his father
jumped up from where he
was sitting near the
threshold.

Nu'. (Zy.) 33,20

وَمَا إِنْ هَمَّ بِالنَّزُولِ حَتَّى لَحِمَهُ
الْبَسَاتِي

He had hardly started to
climb down when the gar-
dener saw him.

Qal. (Zy.) 21,35

مَا إِنْ قَرَعْتُ مِنْ ذَلِكَ — حَتَّى
سَمِعْتُ —

I had barely finished
that...when I heard....

Hak. yaum. 40,7

مَا إِنْ سَقَطَ الْأَسْوَدُ حَتَّى خَرَجَ
عَتَبَةُ بْنُ رَبِيعَةَ

al-Aswad had hardly fallen
when 'Utba ibn Rabia went
out.

Hai. sir. 263,11

g) *إِلَّا*, as we have seen, is generally used
in the construction following a negation; however,
it may also be found

1) after verbs or nouns that have a meaning
in some way related to a negation:

أَبَوْا مَعَ ذَلِكَ إِلَّا الْخُرُوجَ

However, they insisted on
coming out.

Hai. sir. 291,15

يَأْبَى إِلَّا أَنْ أَعِيشَ عَيْشَ الْمُقَلِّينَ
وَأَبَى إِلَّا أَنْ أَتَمْنَعَ بِكَالِي
الَّذِي —

He does not want me to
live destitute, and I
refuse to use my wealth,
which....

Manf. mag. 82,16

لِغَيْرِ شَيْءٍ إِلَّا أَنْ —

For no other reason than....

Hai. sir. 313,13

ذَلِكَ مَسْتَحِيلٌ إِلَّا إِذَا اسْتَطَاعَتْ
كَلِمَتُكَ هَذِهِ أَنْ تَمْحُو قُبْحِي

That is impossible, un-
less your words could wipe
out my ugliness.

Manf. sha'. 281,4

2) and after interrogatives or rhetorical
questions which may imply a negative answer:

وَهَلِ الْعَيْشُ — إِلَّا مَفَامَةٌ دَائِمَةٌ؟

What is life...but a con-
tinuous risk?

Nu'. liq. 62,3

مَا السِّيَاسِيَّةُ إِلَّا هَذِهِ

What else is politics!

Hak. sul. 40,13

فَمَا هُوَ إِلَّا اسْمٌ

What is that but [just] a
name? Mah. qah. 111,20

هَلْ لِهَذَا مِنْ سَبَبٍ إِلَّا أَنَّهُ
مُخْرِفٌ أَهْمَقُ؟

Is there any reason for
this except that he is a
damn fool?

Hak. ahl. 77,16

هَلْ أَنَا إِلَّا جَسَدٌ جَمِيلٌ

I am just a beautiful
body! Hak. sheh. 50,4

h) *إِلَّا* is also often used following affirmative
sentences and after those in which the conditional
meaning of "if not" is completely excluded. In such
constructions, *إِلَّا* functions as a particle introducing
an adverbial modification; thus it is followed by a
noun in the accusative case and has a meaning equi-
valent to the English "except":

كُلُّهُمْ عَرَبٌ إِلَّا وَاحِدًا

All of them were Arabs,
with one exception.

Djir. tar. I,101,25

كُلُّهُمْ نَكَلٌ عَنِ الشِّرَاءِ إِلَّا أَخَا
الصَّبِيِّ

All of them refrained
from buying, except the
boy's brother.

Hus. ayy. II,89,13

نَهَضَ الْجَمِيعُ لِلرَّقْصِ إِلَّا إِحْسَانَ
وَمُحْجُوبَ اللَّذَيْنِ يَجْهَلَانِ

Everyone stood up to
dance, except Ihsan and
Mahjub, who did not know
how.

Mah. qah. 186,22

ضَى اللَّيْلُ إِلَّا أَقَلَّهُ

Almost the entire night
had passed.

Manf. mag. 9,7

الشقة وما تنعوى لك — لكما —
إلا صوانا صغيرا في حجرة النوم

The apartment and what it contains belong to you, to both of you, with the exception of a small closet in the bedroom.
Mah. qah. 129,9

وجد الظلام يوشك أن يتلغ
الحجرة إلا نورا خافيا آتيا من
ناحية الشرفة

He found the room almost dark, with the only exception of a faint light coming from the balcony.
Mah. qah. 134,15

كانت المقاصير في ذلك التاريخ
خاصة بالنساء — إلا مقصورة
واحدة بجانب المسرح كان يجلس
فيها الكرديان

At that time, the loges were reserved for women, except only one near the stage in which the Cardinal sat. Manf. sha'. 21,13

In modifying numerals, *إلا* may have a meaning equivalent to "less":

عند أربعين ألف سنة إلا
خمسين —

For one thousand three hundred and fifty years....
Hai. sir. 1,4

However, when the noun following *إلا* is a personal pronoun, it is in the nominative case:

كل شيء سائر في طريق التطور
والتقدم إلا نحن

Everything follows the course of development and progress but us.
Sib. (Br.) 113,3

كل شيء قد تغير وتبدل
إلا نحن

Everything has changed except us.
Sib. (Br.) 113,5

Note the following:

هي الطبيعة بجزوتها وقسفتها
وتعتنتها. إذا استراح الناس
جميعا قالت للعاشق: إلا أنت...!
إذا عقل الناس جميعا قالت في
العاشق: إلا هذا...! إذا برأت
جراح الحياة كلها قالت: إلا جرح
الحب...! — إذا تغير الناس في
الحالة بعد الحالة قالت في
الحبيب: إلا هو...!

It is nature with its omnipotence, its tyranny, and its obduracy. When everyone is at ease, it says to the lover: except you...! When everyone is endowed with reason, it says about the lover: except this...! When all wounds of life are being healed, it says: except the wound of love...! When everyone changes continually, but it says about the beloved one: except him...! Raf. wah. I,111,3

i) When *إلا* introduces a noun clause, preceded by *أن*, which is structurally independent from the precedent sentence, it has an adversative meaning: "but," "yet." The sentence preceding it in this construction is usually an affirmative statement:

كان فتى جميل الصورة — إلا أنه
كان أقرب إلى البساطة منه إلى
الذكاء

He was a youth of handsome appearance..., but he was closer to simplicity than to brightness.
Manf. sha'. 13,5

رحمت أخشي اصطداما بينه وبين
شقيقته إلا أنها لم تفه بكلمة
واحدة

I began to fear a bitter scene between him and his sister, but he did not say a single word.
Nu'. liq. 49,3

وقعن في حبب إلا أن كل واحدة
منهن كانت تكتُم حبها

They fell in love with him, but each kept her love and secret.
Nu'. liq. 59,8

لينا بعد ذلك ساعة صابتين
لا ينطقان إلا أن في الحبين
لغة لا تقرأها إلا العيون

After this, they remained silent a while without speaking, but in [their] faces was a language that only eyes could read.
Manf. mag. 30,4

لَكُنْتُ قَبَلْتُ السَّيِّدَ هَاشِمَ بَيْنَ
عَيْنَيْهِ لَوْ — إِلَّا أَنَّ الْقَلْبَ رَقَصَ
طَرَبًا دُونَ أَنْ يَشِينَ أَدَبِي

I could have kissed Mr. Hashim on his forehead if..., but my heart danced with joy without disgracing my good manners.
Raih. mul. 26,6

ثُمَّ اجْتَمَعْتُ فِي الْبَحْرَيْنِ بِرَجُلٍ
يَرَى غَيْرَ مَا يَرَاهُ الْفَرِيقَانِ — إِلَّا
أَنَّهُ قَلِيلُ الْكَلَامِ فِيهِ

Later I met a man in Bahren who differed from the two factions in his opinion of him.... However, he was very reticent in talking about him.
Raih. mul. 29,1

It may also be used after a negative statement:

مَا وَفَّقْتُ لَهُمَا عَلَى أَثَرٍ إِلَّا أَتَنَّى
أَبْصَرْتُ الشَّبَابَةَ مُطَاقَةً عَلَى الْأَرْضِ

I did not find a trace of them; instead, I saw the flute lying on the ground.
Nu'. liq. 68,16

لَا عَيْبَ فِيهَا إِلَّا أَنَّهَا مِنْ فَرِيقِ
الْأَدَبِيَّاتِ الْمُتَحَدِّلِقَاتِ —

She had no faults, except that she belonged to a group of pseudo-literary women....
Manf. sha'. 30,7

لَا هُوَ يَحْمِلُ شَيْئًا فِي جَنْبِهِ لَا
سَاعَةً وَلَا — إِلَّا أَنَّهُ يَحْمِلُ سَاعَةً
فِي خُرْجٍ عِنْدَ السَّفَرِ

He did not carry a thing in his pocket, neither a watch nor..., but he carried a watch in a saddle-bag on trips.
Raih. mul. 55,20

Note in the following the use of **إِلَّا** following a conditional subordinate clause:

وَإِنْ أَتَى كُلٌّ مِنْ — بِمَآثُرٍ —
إِلَّا أَنَّ الْوَاقِعَ يَثْبُتُ أَنَّ —

Even if every one of... should have produced a memorable contribution which..., yet the fact remains that....
Batt. (Zy.) 12,18

§ 264 THE INDEFINITE-CONDITIONAL CLAUSE

A In Arabic, as in other languages, sentences introduced by a relative pronoun or adverb may become very closely related to some conditional constructions.

The specific function of the indefinite-conditional clause is that of presenting an event or its circumstances, which, with an indefinite or repeated fulfillment, also gives to the statement expressed by the main clause an indefinite or repeated validity.

Structurally, they are very close to conditional constructions. When the subordinate clause precedes the main clause, it has the same influence upon it as the subordinate conditional does on its main clause. That is to say, the subordinate indefinite is a verbal sentence with the verb in the perfect or the jussive, usually nonpreterital. The main clause has the same parallelism of verbal tenses and meaning — perfect or jussive, nonpreterital — as we have seen in other conditional constructions (see Vol. III, p. 311f.).

In addition, with indefinite constructions, the influence of the subordinate on the main clause may be nullified by using the conjunction **فَ** (see Vol. III, p. 360ff.).

It will be of interest to point out that the use of the jussive, which is no longer common in conditional constructions (see Vol. III, p. 314), is very frequently found in indefinite clauses.

The main difference between such constructions and the relative ones consists in the structural changes undergone by both main and subordinate clauses in the indefinite construction. These changes are based on the fact that the indefinite-conditional clauses have become, although subordinate, structurally independent from the main clause, while the pronominal or adverbial relative sentence is still a necessary component of the main clause.

These differences are: parallelism of tenses (with nonpreterital meaning); use of the jussive in either subordinate or main clause, or both; use of **فَ** to introduce the main clause.

That, however, still leaves cases (perfect in both clauses with preterital meaning) which will be undifferentiated and to which the assigning of an indefinite meaning will depend on one's interpretation of the context involved.

B مَنْ is very frequently used in indefinite-conditional constructions, usually preceding the main clause:

- مَنْ فَقَدَهَا فَقَدْ عَنَصَرًا هَامًا مِنْ عَنَاصِرِهِ
Whoever loses it, loses an important component. Amin (Zy.) 7,21
- مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ
He who humbles himself to God will be exalted [by Him]. Hus. ayy. I,74,13
- مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ
whoever memorizes the Koran is a sheikh. Hus. ayy. I,37,2
- مَنْ حَاوَلَ الْقُوفَ فِي سَبِيلِ هَذَا التَّغْيِيرِ فَقَدْ عَارَضَ الطَّبِيعَةَ
Whoever tries to stand still in this transformation sets himself against Nature. Djir. tar. II,6,10
- مَنْ يَبْقَى مِنْكُمْ هَهُنَا يَكُنْ مَحْرُومًا وَمَرْدُودًا
Whoever of you remains here shall be cursed and excommunicated. Gibr. I,151,1
- مَنْ يَرِ عَهِرَهَا يَكْرَهُ جَمَالَهَا
Whoever sees its prostitution will loathe its beauty. Gibr. III,40,6
- مَنْ يُرِيدُهَا إِرَادَةً تَأْتِيهِ طَوْعًا أَوْ كَرْهًا
Whenever anyone really wants it, it comes to him, willingly or unwillingly. Mah. qah. 138,22
- مَنْ دَعَا إِلَى التَّيْسِيرِ فِي اللُّغَةِ — يُعَدُّ عَدُوًّا
Whoever advocates the simplification of the languages...is considered an enemy. Musa adab. 42,11

C However, مَا as an indefinite-conditional seems to be used almost exclusively as the compound particle مَهْمَا (see Vol. III, p. 207f.). مَهْمَا usually precedes the main clause, but it can at times follow it.

The particle may fulfill a nominal function — generally that of an object — within the clause "(no matter) what":

- مَهْمَا قِيلَ فِي ابْنِ سَعُودٍ فَهُوَ رَجُلٌ قَبْلَ كُلِّ شَيْءٍ
No matter what is said about Ibn Sa'ud, he is, above all, a man. Raih. mul. 58,1
- مَهْمَا يَنْسَى الصَّبِيَّ فَلَنْ يَنْسَى تَأْثِيرَهُ —
No matter what the boy forgets, he never will forget the impression.... Hus. ayy. I,92,8
- إِنَّ الْمَرْأَةَ لَا تَرَى فِي زَوْجِهَا — عَيْبًا وَاحِدًا مَهْمَا كَثُرَتْ عَيْبُهُ
A woman will not see any defect in her husband..., however numerous they might be. Manf. mag. 134,18
- لَنْ تَعُودَ أَبَدًا مَهْمَا كَانَ الثَّمَنُ
They never should return, no matter what it costs. Mah. qah. 122,18
- but it may also function as an adverbial "(no matter) how":
- أُولَئِكَ الَّذِينَ يَبْقَوْنَ عَلَى شَيْءٍ مِنْ الْفِطْرَةِ مَهْمَا عَظُمُوا أَوْ تَعَاظَمَتْ شُرُوفُهُمْ —
Those who keep some of their natural disposition, no matter how great or important they become.... Raih. mul. 31,15
- وَلَكِنْ إِسْمَاعِيلَ إِذَا أَرَادَ لَعِبًا أَوْ فَسَادًا فَلَنْ يَمُوتَهُ شَيْءٌ مَهْمَا عَظُمَ
But Isma'il, when he wanted to play or be mischievous, would be stopped by nothing, no matter how insurmountable. Qal. (Zy.) 21,33
- إِنَّ هِنْرِي الرَّابِعَ يَا سَيِّدِي مَا كَانَ يَرْضَى لِنَفْسِهِ مَهْمَا كَانَ الْخَطَرُ الْمُتَعِدُّ بِهِ عَظِيمًا أَنْ يَتَنَازَلَ عَنْ رِمَشَتِهِ الْبَيْضَاءِ لِأَعْدَائِهِ
Henry the Fourth, My Lord, never would have allowed himself, no matter how great was the danger threatening him, to surrender his white plume to his enemies. Manf. sha'. 214,7

مَهْمَا يَكُنْ أَيْدًا قَوِيًّا

no matter how strong he may be. Hus. (Br.) 93,8

تَعْتَبِرُ الْمُسْلِمِينَ أُمَّةً وَاحِدَةً مَهْمَا
اِخْتَلَفَتْ أَجْنَسَهُمْ

They consider Muslims as only one people, no matter how diverse their races might be.
Far. (Zy.) 17,31

مَهْمَا, being a compound of relative character, may take on a specification by means of a prepositional phrase with مِنْ :

مَهْمَا يَكُنْ لِلصُّورَةِ الْمَسِيحِيَّةِ فِي
التَّثْلِيثِ مِنْ صِلَةٍ تَأْرِيخِيَّةٍ بَعْضُ
الْأَدْيَانِ الْقَدِيمَةِ فَهِيَ لَيْسَتْ مِنْ
الْحَقِّ عِنْدَ مُحَمَّدٍ فِي شَيْءٍ

No matter what the historical relationship with old religions in the representation of the Christian Trinity, this is absolutely not true with Mohammed.
Hai. sir. 8,3

مَهْمَا يَكُنْ مِنْ شَيْءٍ فَقَدْ تَرَدَّدْتُ
بَيْنَ هَذَيْنِ الْعُنَوَانَيْنِ

Whatever the case may be, I hesitated between these two titles.
Hus. (Br.) 94,26

مَهْمَا is frequently used after a conditional construction or a construction with an absolute or indefinite meaning functioning as an emphatic indefinite specification:

مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ مَهْمَا
تَكُنْ سِنُهُ

Whoever memorizes the Koran is a sheikh, regardless of his age. Hus. ayy. I,37,2

وَأَنْ فَرَنْسَا لَا تَتَنَازَلُ عَنْ سُورِيَا
مَهْمَا كَانَ مِنْ أُمُرْهَا فِي الْمَعَاوَضَاتِ

and that France would not give up Syria, no matter how many negotiations on the subject.
Raih. mul. 346,6

At times, the compound equivalent to that of مَهْمَا :

مَاذَا كَانَ بَعْدَ رَجُوعِهِ الْعَرَّةَ الثَّانِيَةِ
مِنْ بَارِيسَ هَاكُمُ الْعَوَارِثِ

مَاذَا is used with a meaning
No matter what happened after his return from Paris the second time, here you have the events.
Raih. mul. 346,16

D أَيَّ may also be used in this indefinite-conditional construction, but only as an indefinite pronoun and, thus, not with a partitive meaning (see Vol. I, § 45). The tense used in the perfect, with or without preterital significance:

أَيَّا كَانَ السَّبَبُ فَقَدْ سَأَلْتُ
نَفْسِي —

No matter what the reason, I asked myself....
Hai. sir. 25,8

أَيَّ, as a particle of emphatic indetermination, may also be followed by مَا (see Vol. III, p. 207ff.):

أَيَّا مَا كَانَتْ الْحَقِيقَةُ فَهَذِهِ الْهَجْرَةُ
هِيَ السَّبَبُ فِي —

Whatever the facts might be, this emigration was the reason for....
Hai. sir. 78,12

وَأَيَّا مَا كَانَ فَإِنَّ الْقِيَاسَ — لَعَبَ
دَوْرًا كَبِيرًا فِي اللُّغَةِ

Whatever it might have been, analogy...played an important role in the [development of the] language.
Amin duh. II,278,16

وَأَيَّا مَا كَانَ فِيمَا يُلْفِتُ النَّظَرَ حَقًّا
جِدُّ الْعُلَمَاءِ فِي ذَلِكَ الْعَصْرِ
فِي —

No matter what it was, what really attracts one's attention is the eagerness of learned men at that time.... Amin duh. II,318,5

Note that أَيَّامًا, "whichever," may be followed by a determinative apposition in the same case:

أَيَّامًا كَاتِبٌ يَخْرُجُ عَلَيْهَا إِنَّمَا
يَخْرُجُ عَلَى الْعَرْشِ

Whichever writer rebels against them, rebels against the throne.
Musa adab. 42,8

أَيَّامًا أَدِيبٌ لَمْ يَهْتَرْ عَلَى الْإِسْتِعْمَارِ
وَالْإِسْتِبْدَادِ وَأَيَّامًا أَدِيبٌ لَمْ يَحْسِ
النَّارَ تَأْكُلُ أَحْشَاءَهُ بَلْ أَكَادَ أَقُولُ
أَيَّامًا أَدِيبٌ — لَا يُمْكِنُ أَنْ يُوصَفَ
بِالشَّرَفِ

And whichever writer does not rise against imperialism and despotism, and whichever writer does not feel fire burning his heart, and, I could even say, whichever writer..., he cannot be attributed any honor.
Musa adab. 53,8

E Adverbs are also often found with the indefinite-conditional construction, usually preceding the main clause and introducing a verbal sentence whose verb is generally in the perfect with a nonpreterital meaning:

كَيْفَ آلتَفَتَ رَأَيْتَ أَنْفَاحًا بَعِيدًا
الْمَدَى
Wherever you turn, you see wide-open spaces.
Sak. (Zy.) 13,5

حَوْلَ رَسُولِ اللَّهِ حَيْثُ أَقَامَ
وَحَيْثُ ذَهَبَ
surrounding the Prophet wherever he was or wherever he went.
Hai. sir. 428,13

وَمَتَى كَانَ النَّبِيُّ قَسْمًا مِنَ الْحَيَاةِ
بَلْ مَادَّةٌ لِمَعَانِيهَا الْجَدِيدَةُ فَلَنْ
يَكُونَ بَيَانُهُ إِلَّا عَلَى مَا وَصَفْنَا لَكَ
جَمِيلًا
And whenever the Prophet becomes a part of life or, rather, an element of its new meaning, its clarification cannot be but beautiful as we have described it to you.
Raf. wah. III,22,3

Note in the following the use of وَ to express simultaneity (see Vol. III, p. 12f.):

أَيْنَ ذَهَبَتْ وَذَهَبَ اسْتِعْمَارُهَا
Wherever it went, its imperialism accompanied it.
Khalid (Br.II) 93,24

Adverbs are, however, usually followed by the indefinite particle مَا (see Vol. III, p. 207), which emphasizes their indefinite meaning:

كَيْفَمَا كَانَ الْأَمْرُ فَإِنِّي أَسْتَطِيعُ
أَنْ أَقُولَ لَكَ —
However that may be, I can tell you....
Manf. sha'. 28,1

كَمَا فِي مَجْلِسِ النَّوَابِ لَيْسَ بِالْمُهَمِّ
أَنْ تَفْهَمَ مَا يُقَالُ وَلَكِنْ أَلْمَهَمُ
أَنْ تَتَكَلَّمَ .. كَيْفَمَا اتَّفَقَ؟
وَكَيْفَمَا أَحْبَبْتَ ...
"As in Parliament, it is not important to understand what is said but [the important thing is] to talk...." "No matter how it comes about?" "Any way you will...."
Mah. qah. 147,10

أَيْنَمَا سِرْتُ فَهُمْ فِي أَثَرِي
Wherever I went, they were behind me. Hak. ahl. 80,5

أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ
ظِلِّنَا وَغَيَالِنَا
Wherever we might go, there are only the two of us, and our shadows and chimeras.
Hak. sheh. 151,1

(For the use of فَ preceding the main clause, see Vol. III, p. 360ff.)

F The main clause frequently precedes the subordinate clause. In those cases, with the only exception of the constructions with مَنْ (see Vol. III, p. 353ff.) the constructions may be understood as an indefinite conditional one, which will thus take a perfect following the particle, with or without preterital meaning according to the tense of the main clause:

وَفِي يَدِهِ نَبُوتٌ يَجْلِدُهَا بِهِ كَيْفَمَا
تَحَرَّكَتْ
in his hand a club with which he struck it each time it moved.
Gibr. I,92,15

يَضْرِبُهُ دُونَ نِظَامٍ أَيْنَمَا جَاءَتْ
الضَّرْبَةُ
striking him blindly, regardless of where the blows went.
'Aww. (Br.) 18,16

(كَانُوا) يَنْتَقِلُونَ مِنْ مَوْضِعٍ
كَيْفَمَا شَاءُوا
[They were] changing subjects as they wished.
Mah. qah. 51,2

يَقْتُلُونَ وَيَسْفِكُونَ الدِّمَاءَ أَيْنَمَا
حَلُّوا؟
killing and shedding blood wherever they halt?
Gibr. I,133,1

إِنِّي عَصِيٌّ الْمَزَاجِ لَا أَقْوَى عَلَيَّ
كَبِجِ عَصِيٍّ مَتَى تَارَ
I have a nervous temperament; I cannot curb my anger when it is aroused.
Din (Br.) 58,20

G Contrary to indefinite relatives, indefinite adverbs may take the tense of the verb in the subordinate clause in the imperfect indicative:

تَسْتَطِيعُ أَنْ تَسِدَّنِي أَيْنَمَا تَذْهَبِينَ
They can drag me wherever you go. Hak. sul. 52,8

- يَجْلِسُونَ حَيْثُمَا يَجِدُونَ مَقْعَدًا They sit down whenever they find a place.
Gibr. III, 169, 11
- فَلَنَدَعِ الْأَوَاقِ تَتَسَاقَطُ كَيْفَمَا تَشَاءُ Let the leaves fall as they will.
Manf. sha'. 268, 17
- فِي إِسَاقِهَا وَتَسْرِحُهَا كَيْفَ يَشَاءُ in retaining or dismissing her as he pleases.
Q. Amin (Zy.) 5, 26

§ 265 NULLIFICATION OF A SUBORDINATE'S INFLUENCE ON ITS MAIN CLAUSE

As we have seen in the pertinent chapters, in some conditional constructions — especially those introduced by *إِنْ* and also others related in meaning (e.g., temporal-conditional with *إِذَا* and indefinite-conditional) — the subordinate, when preceding its main clause, has a definite influence on it.

Under this influence, the main clause takes the verb in the perfect or the jussive (or the jussive after *لَمْ* in negative constructions) with or without preterital meaning.

This parallelism is not often broken, and even then only with a very few structural patterns, e.g., when there is an imperfect in the clause; when the main clause is an interrogative statement introduced by the particle *أَمْ*; or when *وَ* introduces an energetic.

Otherwise, whenever the main clause is to take a structural form other than that required by the parallelism we have indicated, it is most often introduced by the connective conjunction *فَ*.

On other occasions, for example with the particle of emphasis, *لَ*, there is also a nullification of the influence of the subordinate. It usually acts in a different way, however; e.g., the particle, if prefixed to the imperfect of a verb, has a governing function of its own (see below).

Both particles emphasize the statement in the main clause as a consequence, in time, or as an effect of the condition, contrary to *وَ*, for example, which may be used when the construction allows simultaneity of actions:

- أَيْنَ ذَهَبَتْ وَذَهَبَ اسْتِعْمَارُهَا Wherever it went, its imperialism accompanied it! Khalid (Br. II) 93, 24

§ 266 USE OF THE PARTICLE *فَ*

In the following paragraphs we shall try to present the most important instances in which *فَ* appears introducing the main clause.

فَ, e.g., introduces the main clause when it is

a) a complete nominal sentence:

- مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ Whoever memorizes the Koran is a sheikh.
Hus. ayy. I, 37, 2
- وَإِنْ هَبَطْتُ مَكَانًا فَالْكُلُّ هَارِبُونَ وَتَارِكُونَ لِي If I settled down in a place, everyone would flee and abandon it to me. Hak. ahl. 80, 11
- فَإِذَا اسْتَطَاعَ هَذَا الْكِتَابُ أَنْ — فَأَنَا سَعِيدٌ حَقًّا and if this book could..., I would be truly happy.
Hus. 'ala. I, ط, 14
- أَيْنَمَا سِرْتُ فَهُمْ فِي أَثَرِي يَنْظُرَاتِهِمُ الْمُسْتَطَلَعَةِ الْحَذِرَةِ Wherever I went, they followed me with their curious and cautious glances.
Hak. ahl. 80, 5
- كَيْفَمَا كَانَ الْأَمْرُ فَحَسْبِ مِنْهَا أَيْ خَطَرْتُ بِهَا لَهَا No matter what the case might be, it is enough for me that I have occupied her mind.
Manf. sha'. 71, 6
- مَهْمَا قِيلَ فِي آيِنِ سَعُودَ فَهُوَ رَجُلٌ قَبْلَ كُلِّ شَيْءٍ No matter what is said about Ibn Sa'ud, he is, above all, a man.
Raih. mul. 58, 1

وَإِذَا لَمْ تَنْجَحْ فَعَسْبِكَ أَنْكَ أَدَيْتَ
وَاجِبِكَ

but if you don't succeed,
your recompense is in
having performed your
duty. Hak. sul. 19,3

لِئِنْ كُنْتُ رَفِيعَةً أَلَمَّكَانَ فِي قَوِي
فَمَا مَكَانَةُ مُحَمَّدٍ مِنْ قَوِيهِ دُونَ
مَكَانَتِي

If I have a high standing
among my people, Mohammed's
position in the Koreish is
not lower than mine.
Hus. 'ala. II,140,5

Note the following:

أَيُّ مَا كَانَ فِيمَا يُلْفِتُ النَّظَرَ حَقًّا
جِدُّ الْعُلَمَاءِ فِي ذَلِكَ الْعَصْرِ
فِي —

No matter what it was,
what really attracts at-
tention is the eagerness
of learned men during
that period....
Amin duh. II,318,5

b) an elliptical nominal or verbal sentence:

إِنْ لَمْ يَكُنِ الْيَوْمَ فَقَدْ

If it was not today, it
will be tomorrow.
Nu'. liq. 79,5

إِذَا عَجَزَتِ السِّيَاسَةُ فَالْحَرْبُ

Whenever politics fail,
then war [follows].
Raih. mul. 100,18

إِذَا كَانَ قَوِيٌّ مِنْ النَّاسِ يَنْقَرُضُ
شَيْئًا فَشَيْئًا فَأَهْلُ الْمَدِينِ

If a part of mankind should
perish little by little,
it would be the city
dwellers. Sak. (Zy.) 13,31

c) or an inverted verbal sentence:

إِنْ كَانَ غَيْرَ مَوْجُودٍ فَسَتَقْبَلُهَا
سَيَكُونُ —

If that does not exist,
its future will be....
Gibr. III,239,8

إِذَا كَانَ الْحُبُّ لَا يُرْجِعُكَ إِلَيَّ
فِي هَذِهِ الْحَيَاةِ فَالْحُبُّ يَضْمِنُ
إِلَيْكَ فِي الْحَيَاةِ الْآتِيَةِ

If love should not restore
you to me in this life,
then it will surely unite
us in the coming life.
Gibr. II,109,1

Note that the nominal sentence, and also the verbal sentence with inverted word order, is frequently introduced by **إِنْ**, which emphasizes its validity:

كَيْفَمَا كَانَ أَلَأَمْرُ فَإِنِّي أَسْتَطِيعُ
أَنْ أَقُولَ لَكَ —

However the matter might
be, I can tell you....
Manf. sha'. 28,1

إِذَا قَتَلَ فَإِنَّهُ يَقْتُلُنَا مَعًا —
وَإِذَا عَفَا فَإِنَّهُ يَعْفُو عَنْكَ وَحْدَكَ

"If he should kill, he
will kill us together."...
"And if he should forgive,
he will forgive only you."
Hak. sheh. 141,9

إِذَا نَدِمْتُ عَلَى شَيْءٍ فَإِنِّي أُنْذِمُ
أَنْتِي كُنْتُ مِنْ أَهْلِ الْمَدِينِ وَإِذَا
مُتُّ فِي الْمَدِينَةِ فَإِنِّي سَأَمُوتُ
وَفِي نَفْسِي حَسْرَةٌ

If I should feel sorry for
something, it would be for
my having been a city
dweller. And if I should
die in the city, I would
die with grief in my heart.
Sak. (Zy.) 13,33

إِذَا نَجَحَ سَعْيُكَ فَإِنِّي أُعْطِيكَ
مَا تَشْتَهُى نَفْسُكَ

and if you succeed, I shall
give you anything you want.
Hak. sul. 19,2

إِذَا أَرَدْتُمْ رَأْيِي... فَإِنِّي أَقُولُ
لَكُمْ —

If you want my opinion...
I'll tell you....
Hak. sul. 41,2

The main clause may be introduced by **كَأَنَّ**, which gives to the statement a value contrary to fact:

إِذَا تَحَدَّثَتْ فَكَأَنَّهَا تَزَعُوقُ

When she talked, it sounded
as though she were yelling.
Mah. zuq. 22,5

d) when it is an interrogative sentence:

إِذَا كَانَ هَذَا هُوَ الْأَدَبُ فَمَا
الْفَرْقُ بَيْنَ الْمَقَالِ الْأَدَبِيِّ
وَالْمَقَالِ الْأَجْتِمَاعِيِّ؟

If that is literature,
what, then is the dif-
ference between literary
and social writing?
Musa adab. 105,15

إِنْ لَمْ نَعِشْ لِنَعْلَمْ فَلِمَاذَا
نَعِشْ إِذَنْ؟

If we do not live to learn,
then what do we live for?
Hak. sheh. 75,12

وَإِذَا هُمْ لَمْ يُؤْمِنُوا بِهِ فَمَاذَا عَسَى أَنْ يَفْعَلَ؟
If they did not believe in him, what could he do?
Hai. sir. 138,23

إِذَا كُنَّا لَا نَبْدَأُ بِأَنْفُسِنَا فَكَيْفَ نَعْدِلُ فِي غَيْرِنَا؟
If we did not begin with ourselves, how could we be just to others?
Raih. mul. 79,2

وَإِذَا ظَلَّ مَغْلَقًا فَهَلْ يَلْبَثُ مَكَانَهُ حَتَّى الصَّبَاحِ؟
and if it remained closed, should he stay where he was until the following morning?
Mah. qah. 134,13

Note, however, that the main clause in this position, if introduced by the interrogative particle **أ**, is not preceded by **ف**:

فَإِنْ كُنَيْتَ ذَلِكَ وَدُعَيْتَ إِلَى الْجَمَالِ وَالْكَافَاءِ أَتَجِيبُ؟
and if you were considered sufficient as you are and were called [to receive] beauty, wealth, and honor, wouldn't you accept?
Hai. sir. 122,8

e) or an exclamatory sentence:

إِذَا صَحَّ ذَلِكَ فَمَا أَجْهَلُ النَّاسِ
If that is true, how ignorant all men are!
Nu'. liq. 102,13

وَمَنْ كَانَ هَذَا هَمُّهُ مِنْ حَيَاتِهِ قَوْلٌ لِرُجُوعِهِ مِنْهُ
Unlucky the wife of the one who has such a purpose in life!
Manf. mag. 161,19

إِذَا أَفْتَضَحَتْ قَالِيلٌ لِلرُّؤُوسِ الْمَقْصِرِ
but if it became known, woe unto the neglectful subordinate!
Ayy. (Br.) 33,18

f) or introduced by the negative adverb "لا" of general denial" (see Vol. II, § 108):

إِذَا أَرَدْنَا الْحَقَّ فَلَا مَفَرَّ مِنَ الْإِعْتِرَافِ —
If we want the truth, we must recognize....
Sa'. (Zy.) 6,10

مَهْمَا يَكُنْ مِنْ أَمْرِ فَلَا رَيْبَ أَنَّ الْأَيَّامَ الثَّلَاثَةَ قَدْ انْقَضَتْ
No matter what it might be, there is no doubt that the three days have passed.
Hak. ahl. 38,3

إِذَا أَرَادَ أَنْ — فَلَا مَعْدَى عَنْ —
If he wanted to..., it was inevitable that....
Mah. zug. 48,9

إِذَا قَوَّغْتَ مِنْهَا فَلَا جُنَاحَ عَلَيْكَ أَنْ تَلْهُو وَتَلْعَبَ
When you have finished it, there is nothing wrong in your relaxing and playing. Hus. ayy. I, 46,12

g) when the verb in the main clause is in the perfect tense and preceded by the particle **قَدْ**:

مَهْمَا يَكُنْ مِنْ تَأْرِخِ اللَّغَةِ الْعَرَبِيَّةِ الْقَدِيمِ فَقَدْ عَرَفْنَاهَا عِنْدَ ظُهُورِ الْإِسْلَامِ نَاضِجَةً
Whatever might have been the ancient history of the language, we do know it fully developed at the emergence of Islam.
Djir. tar. 47,13

مَنْ حَاوَلَ الْقَوْفَ فِي سَبِيلِ هَذَا التَّغْيِيرِ فَقَدْ عَارَضَ الطَّبِيعَةَ
Whoever tries to stand still in this transformation goes against Nature.
Djir. tar. II, 6,10

جَوَابِي أَنَّهُ إِذَا غَابَ الشَّرَفُ عَنِ الْأَدَبِ فَقَدْ غَابَ كُلُّ شَيْءٍ
My answer is that if literature lacks honor, it lacks everything.
Musa adab. 47,15

مَهْمَا يَكُنْ مِنْ شَيْءٍ فَقَدْ تَرَدَّدْتُ بَيْنَ هَذَيْنِ الْعَتَوَاتَيْنِ
Whatever the case may be, I hesitated between these two titles.
Hus. (Br.) 94,26

أَيُّمَا كَانَ السَّبَبُ فَقَدْ سَأَلْتُ نَفْسِي —
No matter what the reason is, I ask myself....
Hai. sir. 25,8

h) or a perfect preceded by the negative adverb **لَا**:

وَلَوْ كُنْتُ كَثِيرَةَ الْمَالِ ضَخْمَةً
الثَّرْوَةَ فَمَا عَوَفْتُ قَطُّ أَنَّ الْمَالَ يَزِنُ
إِلَى جَانِبِ الْحَبِّ شَيْئًا

and even if I am wealthy,
I never knew that wealth
bears any weight in love.
Hus. 'ala. II, 140, 6

i) or an imperfect preceded by the particle

س :

إِذَا قَوَّعْتُ مِنْ دَرَسِي فَسَأَعُودُ
إِلَيْكَ

When I have finished with
my class, I shall return
to you.
Hus. ayy. II, 19, 14

وَلَكِنَّهُ إِذَا وَاجَهَهَا فَسَيَعْرِفُ
كَيْفَ يَقْهَرُهَا

But he will know how to
overcome them when he comes
to face them.
Mah. qah. 112, 20

j) or by the negative adverb لَا :

وَإِنْ فَعَلْتُ فَلَا أَحْسِبُنِي أَحَدًا
مُجِيبًا

And if I did so, I do not
think I would find anyone
to answer me.
Hak. ahl. 80, 7

وَإِذَا كَانَ صَغِيرًا فَلَا يَكُونُ لَهُ
عُرْشَةٌ

and if it is small, then
it does not have an 'arsha.
Raih. mul. 33, 22

k) or a subjunctive governed by the negative particle لَنْ :

أَنْتَ إِنْ أَلَحَمْتَ عِشْرِينَ قُرْنًا فَلَنْ
تَظْفِرَ مِنِّي بِكَلِمَةٍ

that you, even if you im-
plored for twenty centuries,
would never win a word from
me. Hak. sheh. 61, 5

وَمَنْ كَانَ النَّبِيُّ قِسًا مِنَ الْحَيَاةِ
بَلْ مَادَّةٌ لِمَعَانِيهَا الْجَدِيدَةِ فَلَنْ
يَكُونُ بَيَانُهُ إِلَّا عَلَى مَا وَصَفْنَا لَكَ
جَمَالًا

And whenever the Prophet
becomes a part of life or,
rather, an element of its
new meaning, its clarifi-
cation cannot be but
beautiful as we have de-
scribed it to you.
Raf. wah. III, 22, 3

مَهْمَا يَنْسَ الصَّبِيَّ فَلَنْ يَنْسَى
لَيْلَةً —

No matter how much the
boy forgets, he never
will forget the night
when.... Hus. ayy. I, 92, 3

إِنِّي إِنْ أَرَدْتُ سَكَنًا فَلَنْ يُسَكِّنَنِي
أَحَدٌ بِجَوَارِهِ

If I wanted to settle down,
no one would accept me as
his neighbor.
Hak. ahl. 80, 10

وَلَكِنْ إِسْمَاعِيلُ إِذَا أَرَادَ لَعِبًا
أَوْ فَسَادًا فَلَنْ يَقَوْهُ شَيْءٌ —

But Isma'il, when he wanted
to play or be mischievous,
would be stopped by noth-
ing.... Qal. (Zy.) 21, 33

l) or when it is introduced by the defective verb لَيْسَ :

إِذَا قُلْتُ الْعَرَبَ فَلَسْتُ أَعْنِي
جَمِيعَهُمْ

When I said the Arabs, I
did not mean all of them.
Amin duh. I, 23, 14

إِنْ سَأَلْتَ كَيْفَ أُنْتَقَلَ مِنْ تِلْكَ
الْحَالِ إِلَى هَذِهِ الْحَالِ فَلَسْتُ
أَسْتَطِيعُ أَنْ أَجِيبَكَ

If you asked how he changed
from that condition to this,
I would not know what to
answer.
Hus. ayy. I, 151, 13

أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ
ظِلِّنَا وَخَيَالِنَا

Wherever we go, there are
only the two of us, and
our shadows and chimeras.
Hak. sheh. 151, 1

m) or by the particle لِ governing the jus-
sive (see Vol. I, § 26):

وَإِذَا تَرَكَهُ فَلَيْشَ حَافِيًا أُسْبُوعًا أَوْ
أَسَابِيعَ

And if [the sandals] gave
out on him, he would go
barefooted for a week or
more. Hus. ayy. I, 39, 2

لَوْ كُنْتُمْ تَوْبِنُونَ بِمَا تَقُولُونَ حَقًّا
فَلَيْتَقَدَّمَ مِنْكُمْ مَنْ يُقَاتِلُنِي

If you truly believed
what you say, one of you
would step forward to
fight against me.
Hai. sir. 296, 15

مَنْ شَاءَ فَلْيُشَكِّ وَمَنْ شَاءَ
فَلْيَتَيَقَّنْ
Let him doubt who will,
and let him be convinced
who will.
Hus. 'ala. II,71,1

إِنْ كَانَ اللَّهُ قَدْ أَمَرَ بِذَلِكَ
فَلْيَطِيعْ أَمْرَ رَبِّهِ
If God ordered him [to do]
that, let him obey his
Lord's command.
Hai. sir. 88,3

n) when the verb expresses a command or a prohibition:

إِذَا مَاتَ فَلَا تَقُلْ إِنْ —
If he died, don't tell
that.... Raf. wah. I,79,4

إِنْ قُلْتَ لَكَ ذَلِكَ فَصَدِّقْنِي
If I told you that, believe
me. Nu'. kan. 8,18

إِنْ شِئْتَ فَقُلْ —
If you want to, say....
Nu'. liq. 43,16

مَهْمَا يَقُلْ لَكَ فَلَا تَقْبَلْ أَكْثَرَ
مِنْ قَوْسٍ
No matter what he says,
don't agree to over a
piaster.
Hus. ayy. I,31,1

إِذَا جَاءَ إِلَيْكَ الْآلَاءُ رَمَةً أُخْرَى
فَاجْمَعْ كَفَّكَ مِثْلَ الْآنَ
If the boys oppose you
again, make a fist as
[you're doing] now.
'Aww. (Br.) 15,17

Note that **فَ** is also used before a verb in the jussive when it expresses an indirect command:

إِذَا كَانَ الْإِنكِيْزُ مَعِيَ فَيُعْطُونِي
حَقِّي وَزِيَادَةً وَإِذَا كَانُوا عَلَيَّ
فَيُعْطُونِي فَيُؤْتِي الْأَقْلَ بَعْضُ مَا أُطْلِبُهُ
If the British are with
me, let them grant me what
is mine and even more. If
they are against me, let
them give me at least some
of what I request.
Raih. mul. 65,11

§ 267 THE OMISSION OF **فَ**

There are frequent instances in which the con-

junction **فَ** is not used, contrary to the more general rules that require its presence:

مَهْمَا تَقُلْ لِلْمَلِكِ لَا يُصَدِّقُكَ
Whatever you might tell
the king, he will not be-
lieve you. Hak. ahl. 19,6

إِنْ كُنَّا نُرِيدُ أَنْ — عَلَيْنَا أَنْ —
If we want to..., we have
to.... Gibr. I,179,14

إِنْ قَاوَمْتَكُمُ يَلِكُ الْوَرَاءُ أَقْبَضُوا
عَلَيْهَا
If that woman opposes you,
seize her.
Gibr. I,180,17

إِنْ شِئْتَ أَنْ تَتَحَرَّرَ طَلَّقِي آمْرَأَتَكَ
عِشْ خَالِيَا
If you want to become free,
forsake your wife and you
will live free.
Gibr. III,11,15

أَيُّمَا كَاتِبٍ يَخْرُجُ عَلَيْهَا إِنَّمَا
يَخْرُجُ عَلَى الْعَرْشِ
Whichever writer rebels
against them rebels against
the throne.
Musa adab. 42,8

إِذَا مَرَرْتُمْ بِتِلْكَ الْقَبْرِ الْقَرِيبَةِ
مِنْ غَابَةِ الصَّنَوْبَرِ ادْخُلُوهَا صَامِتِينَ
If you go by this tomb
near the pine woods, enter
into it silently.
Gibr. II,11,3

§ 268 USE OF THE PARTICLE **لَ**

The emphatic particle **لَ** is used to emphasize the statement expressed in the main clause.

When it is prefixed to the imperfect in the main clause, the verb will always be in the energetic under the emphatic effect of the particle (see Vol. I, § 27).

لَ is generally used, e.g., to introduce the main clause, when the same particle introduces the subor-

لَئِنْ ظَهَرَ أَنَّهُ لَا يَحْفَظُ الْقُرْآنَ
لَأَخْلِقَنَّ لِحْيَتِي هَذِهِ
and if it should appear
that he has not memorized
the Koran, I shall shave
off this beard of mine.
Hus. ayy. I,43,10

لَئِنْ أَقَرَرْتُ بِمَا يَقُولُ النَّاسُ —
لَأَقُولَنَّ مَا لَمْ يَكُنْ

If I should admit to what people say..., I would be saying what did not happen.
Hai. sir. 361,3

لَئِنْ أَصْبَحْتُ لَا تَيْتَنِ الْكَاهِنَ

In the morning I shall go to the priest.
Hus. 'ala. I,6,6

وَلَئِنْ كَانَ بَعْدَ فِي الثَّانِيَةِ عَشْرَةَ
مِنْ سِتِّهِ لَقَدْ كَانَ لَهُ مِنْ عَظَمَةِ
الرَّحْمَنِ

Although he was still twelve years of age, he already possessed a spiritual greatness.
Hai. sir. 115,11

وَاللَّهِ لَئِنْ أَمَرَنِي بِضَرْبِ عُنُقِهَا
لَأَضْرِبَنَّ عُنُقَهَا

and, by God, if he told me to cut off her head, I would do it.
Hai. sir. 449,17

لَئِنْ دَلَّ هَذَا التَّمَعُّتُ عَلَى شَيْءٍ
لَعَلَى شِدَّةِ حِرْصِ أَصْحَابِهِ عَلَى
التَّشْكِيكِ فِي الْإِسْلَامِ

If this obstinacy proves something, then it is their great desire to cast doubt on Islam.
Hai. sir. 43,5

Note that the use of لَ in the subordinate does not make necessary its employment in the main clause. The main clause may be introduced by فَ according to the patterns shown in the preceding paragraphs.

On the other hand, لَ may also be used in cases when it does not introduce the subordinate. This is especially frequent after a subordinate clause introduced by لَوْ or لَوْلَا :

لَوْ تَرَكَ لِي الْخِيَارَ لَأَخْتَرْتُ
مَسْكَنَا بِحَرِيًّا

If he had given me the choice, I would have chosen the Egyptian home.
Mah. qah. 110,6

وَلَوْلَا لِفَاعُ أَسْمَاءَ كَثِيرٍ مِنْ
الْكَتُبِ النَّفِيسَةِ

Had it not been for him, the titles of many a precious book would have been lost.
Djir. tar. I,8,15

لَوْ فَهِمُوا مَعْنَى الْحَرِيَّةِ لَمَا اخْتَلَفُوا
مَعْنَا فِي الرَّأْيِ

If they understood the meaning of freedom, they would not oppose me in that opinion.
Q. Amin (Zy.) 5,2

لَوْلَا أَنِّي شَغُولٌ لَأَسْتَطَعْتُ أَنْ
أَقْرَأَ آيَاتِكَ الْقُرْآنَ —

Were it not for the fact that I am busy, I could teach your son how to recite the Koran....
Hus. ayy. I,114,1

وَلَوْ بَقِيَ أَكْثَرُ مِنْ ذَلِكَ لَأَكَلَهُ أَيْضًا

And if more of it had remained, he would have eaten it also.
'Aww. (Br.) 18,22

لَوْ عَاشَ لَكَانَ أَفْضَلَ مَثَالٍ —

Had he lived, he would have been the best example for....
Manf. mag. 170,3

XVIII PARENTHETICAL CONSTRUCTIONS

§ 269 PARENTHETICAL CONSTRUCTIONS

The need for a more lively and less restrained style on the one hand and for a more precise expression of ideas on the other has caused the frequent insertion in Arabic of one statement within another in order to let it follow as closely as possible the part it most closely defines or modifies and also in order to give preference to ideas which are logically more important than would be indicated if they were placed in their normal position within the construction.

This insertion, which we call "parenthesis" or "a parenthetical construction," was already in use in Arabic in the Koran. In the modern language, it has become, as expected, much more flexible and common.

A parenthesis divides a sentence usually without influencing it in any manner better than the fact of the separation. In certain parenthetical constructions, however, the proximity of new syntactical elements, as well as the separation of the elements belonging to the statement, may cause some structural changes.

A Parenthetical constructions in the function of an accusative are very frequently used between a verb and a noun clause. They are always restrictive statements, generally, although not necessarily, of a conditional nature:

يَخِيلُ إِلَيَّ وَإِنْ لَمْ أَجْلِسْ إِلَيْهِ
وَلَمْ أَسْمَعْ حَدِيثَهُ أَنَّهُ أَرْقَى النَّاسِ
حَدِيثًا وَأَعَدَّ بِهِمْ سَرًّا

I believe, although I never sat with him nor heard him talking, that his conversation is the most courteous of that of any man.

Manf. sha'. 103,10

فَأَتَى أَخْشَى إِنْ أَنْتَ نَظَرْتَ إِلَى
وَجْهِى أَنْ تَدْرِكَكَ الرَّقَّةُ

For I fear if you look
into my face compassion
will overwhelm you.
Hai. sir. 88,13

أَخَافُ إِنْ أَنَا لَقَيْتُهَا وَحْدَى
أَنْ أَضْعَفَ أَمَامَهَا

I am afraid if I meet
her alone I will become
weak in her presence.
Manf. sha'. 23,4

نَسْتَطِيعُ بَعْدَ الَّذِي ذَكَرْنَا فِي
الْفَصْلِ السَّابِقِ أَنْ نَقُولَ —

We can, after what we
have mentioned in the
preceding section, say
that....
Amin duh. I,50,3

وَكَانَ فِي نِيَّتِي إِذَا كَانَ الْجَوَابُ
بِإِلَاجٍ أَنْ —

It was my intention, if
the answer were affirma-
tive, to....
Raih. mul. 14,18

هَمْ يَحَاوِلُونَ حَيْثَمَا مَرُّوا أَنْ
يَقِفُوا عَلَى أَخْبَارِهِ

They tried, wherever they
passed by, to learn news
of him. Hai. sir. 258,5

إِنِّي لَأَخْشَى لَوْ حَدَّثْتُكَ بِمَا عَرَفْتُ
مِنْ أَمْرِ أَبِيكَ حِينَئِذٍ أَنْ يَمْلِكِكَ
الْإِسْفَاقُ وَتَأْخُذَكَ الرَّأْفَةُ فَتَجْهَشَ
بِالْبُكَاءِ

I am afraid that if I
tell you what I know about
the condition of your
father at that time, pity
and compassion will over-
whelm you and you will
start crying.
Hus. ayy. I,146,14

لَكِنَّ مُحَمَّدًا مَا لَيْثَ حِينَ أَتَمَّ
دُعَاؤَهُ أَنْ سَأَلَهُمْ —

But Mohammed, as soon as
he ended his prayer,
asked them....
Hai. sir. 424,1

B Also very common is the use of a circumstantial clause as a parenthetical construction following immediately after the part in the main clause it more closely defines:

وَأَنَا كَذَلِكَ وَإِذَا بَشِيَ كَأَنَّهُ
الْحَجَرُ يَنْقُصُ مِنْ عَلَ

So I was, when suddenly
as if a stone had fallen.
Nu. liq. 54,1

وَإِذَا بِي وَعَيْنَايَ عَالِقَتَانِ يَلْيُونَارِدُو
وَكَمَجَّتْ وَأَصَابِعِي أَحْسَ عُنُقِي بِهَاءِ
يَلْتَوِي كَعُنُقِي زَهْرَةً تَدْوِي

While my eyes were glued
on Leonardo's violin and
fingers, I suddenly felt
Baha's head droop as the
stalk of a flower wilts.
Nu'. liq. 30,11

إِنَّ اللَّهَ وَقَدْ خَلَقَ لَنَا قُلُوبًا قَدْ
نَزَلَ عَنْ بَعْضِ حَقِّهِ عَلَيْنَا

God, when He gave us
hearts, renounced some
of His right to us.
Hak. ahl. 25,11

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى
الْقُرْنِ الْخَامِسِ

While in Nejed, you will
be transported back to
the fifth century.
Raih. mul. 29,8

(For more examples, see Vol. II, p. 317f.)

C A parenthetical expression is not often found between the main clause and a relative specification, e.g.,

with an asyndetical relative clause:

هُوَ كَلَامٌ كَلَّمَا زِدْتَهُ فِكْرًا زَادَكَ
مَعْنَى

That is a word that be-
comes more meaningful
the more you think about
it. Raf. wah. III,8,3

or with a syndetical construction:

ظِلُّكَ الْحَيَاةَ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا
وَجَدْنَاهَا مُبْتَسِمَةً فِي الرَّبِّيعِ —

That life which we, when
we contemplate it, find
smiling during the
spring....
Gibr. I,76,14

D A parenthetical construction is also frequently used between كَانَ, in its auxiliary function, and the verb it governs. In this instance, whenever the subject of the verb كَانَ is mentioned before the parenthesis, the verb is in agreement with it; otherwise, in cases of diversity of subjects between subordinate parenthetical and main clause, the verb may be in agreement with either of the two subjects:

لَقَدْ كُنْتُ كَلَّمَا زِدْتُ تَوَسَّعًا فِي
الْبَحْثِ أَرَى سَائِلَ تَنْجُمَ أُمَامِي

The more I increased my research, the more I saw questions rising before me. Hai. sir. 20,3

مَعَ ذَلِكَ كُنْتُ عِنْدَ مَا أَقُولُ نَجْدٌ
تَقُولُ هِيَ الْعِرَاقُ

Nevertheless, whenever I said Nejed, she would say Iraq. Raih. mul. 23,10

وَلَكِنْ لَمْ يَكُنِ الْعَرَبِيُّ الْبَدَوِي
إِذَا دَخَلَ عَلَى مُمَارِيَّةٍ أَوْ عَبْدِ
الْمَلِكِ يَشْعُرُ بِأَنَّهُ —

But when the Badouin Arab entered Mu'awiya or Abd al-Malik, he never felt that....
Amin duh. I,104,15

In this construction, the main clause following the subordinate may be introduced by the coordinate conjunctions **وَ** or **فَ** :

هِيَ الْفُصْحَى الَّتِي ظَهَرَ الْإِسْلَامُ
فَوَجَدَهَا كَامِلَةً النُّمُو

It is the classical [language] which Islam, at its appearance, found fully developed.
Kahl. (Br. II) 6,4

ثَانِيكَ الْعَيْنَانِ اللَّتَانِ طَالَمَا
تَأَمَّلْتُهُمَا وَلَمْ أَرُ فِيهِمَا غَيْرَ
الْعُنْفِ وَالْقَسَاوَةِ —

those two eyes in which I, as frequently as I have contemplated them, never saw anything except severity and austerity....
Gibr. II,140,19

Note that in this position the relative clause after the parenthesis may, at times, be omitted; the subordinating particle then has an adverbial function:

إِنِّي لَنْ أَنْسَى تِلْكَ اللَّيْلَةَ الَّتِي
طَالَمَا حَدَّثْتُكَ عَنْهَا

I never will forget that night about which I told you so often.
Hak. ahl. 31,4

عَنْ يَمِينِهِ هَذِهِ الْحَوَانِيتُ
الصَّغِيرَةُ الَّتِي طَالَمَا وَقَفْتُ عِنْدَ
بَعْضِهَا حِينَ تَقَدَّمْتُ بِهِ الْيَوْمَ

to his right were these small shops, at some of which he so often stood as the days passed.
Hus. ayy. II,13,5

E Another frequently used type of parenthetical expression is placed between the subject and its verb when the main and the subordinate clause have the same subject. The subject may be represented by a personal pronoun when it has already been mentioned. Both —noun or personal pronoun— are often in the accusative case after **لَكِنَّ**, **أَنَّ**, or **إِنَّ** :

إِنَّكَ لَوْ عَرَفْتَهُ مَعْرِفَتِي إِيَّاهُ
لَأَمْتَلَأْتَ نَفْسَكَ إِعْجَابًا بِهِ وَإِعْظَامًا
لَهُ

If you knew him as I do, you would be filled with admiration and respect for him.
Manf. sha'. 254,15

مَعَ أَنَّا لَوْ دَقَّقْنَا النَّظَرَ فِي
أَصْلِهَا لَوَجَدْنَاهُ سِيَاسِيًّا

But we, if we closely examine its cause, shall find [that it is] political. Amin duh. III,6,6

نَحْنُ إِذَا تَتَبَعْنَا تَارِيخَ الدَّوْلَةِ
الْعَبَّاسِيَّةِ فِي هَذَا الْبَابِ وَجَدْنَا
أَنَّ —

If we follow the history of the Abbasid dynasty in this chapter, we will find that....
Amin duh. I,107,3

فَلَيْتَ اللَّهَ إِذَا خَلَقَنِي عَلَى هَذِهِ
الصُّورَةِ الدَّيْمِيَّةِ الْبَشِيمَةِ لَمْ يَخْلُقْ
لِي قَلْبًا خَفِيفًا

If only God, since He created me with this ugly appearance, had not given me a tender heart.
Manf. sha'. 68,1

أَنَّكَ إِنْ أَلَحَّحْتَ عَشْرِينَ قَرْنًا
فَلَنْ تَنْظُرَ مِنِّي بِكَلِمَةٍ

that you, even if you implored for twenty centuries, would not win a word from me.
Hak. sheh. 61,5

هُمْ حِينَ يَبْحَثُونَ فِي فَلَسَفَةِ
أَفْلَاطُونٍ أَوْ سَرَحِيَّاتِ شَكْسْبِيرٍ أَوْ
قَنْ رَفَاعِيلَ لَا يَتَلَسَّسُونَ الْخَطَاةَ
فِي حَيَاةِ هَؤُلَاءِ الْعَظَمَاءِ

They, when they study Plato's philosophy or Shakespeare's plays or the art of Raphael, do not look for invectives against the lives of these great [men].
Hai. sir. 43,14

Note that under certain circumstances the main clause following the parenthesis is introduced by the

coordinate conjunction **فَ**, leaving the noun or pronoun subject isolated —an anacoluthon— preceding the compound (see immediately below and also Vol. II, § 180):

وَأَنَا وَإِنْ كُنْتُ أَعْلَمُ أَنَّكَ غَيْرُ رَاضِيَةٍ
عَنْ هَذَا الزَّوْجِ وَأَنَّكَ لَا تُحِبِّينَ
هَذَا الْفَتَى — فَأَتْنِي أَرَى لَكَ أَنْ
تَخْضَعِي لِأَمْرِ الْكَاهِنِ الْأَعْظَمِ
وَتَدْعِينِي لِرَغْبَتِهِ

and I, though I know that this marriage does not please you and that you don't love this young man..., I think that you should obey this great priest and surrender to his wishes.

Manf. sha'. 190,5

In the frequent cases in which the main clause and the parenthesis have different subjects, that of the parenthesis has priority and is the subject of the parenthesis itself or of a personal pronoun in agreement with it and which appears at the beginning of the construction. The actual main clause, under certain circumstances, may then be introduced by **فَ** (see Vol. III, p. 361ff.).

These cases could be considered as examples of anacoluthon:

الْخُلَفَاءُ الْأُمَوِيُّونَ إِذَا وَهَبُوا
فَإِنَّمَا كَانَتْ أَكْثَرُ جَوَائِزِهِمُ الْإِبِلَ

The Umayyad caliphs, whenever they gave presents, most often rewarded camels.

Amin duh. I, 106,7

لِكَيْلَهُمْ إِذْ بَلَغَوْهَا كَانَتْ قَافِلَةً
أَبِی سَفْیَانَ قَدْ مَوَتْ بِهَا

But when they reached it, Abu Sufyan's caravan had already gone by.

Hai. sir. 255,18

لِكَيْلَهُمْ إِنْ قَتَلُوهُ طَالَبَ بَنُو
هَاشِمٍ وَبَنُو الْمُطَّلِبِ بِدَمِهِ

But if they should kill him, the Banu Hashim and the Banu al-Muttalib would seek revenge.

Hai. sir. 209,1

Consequently, a noun anacoluthon may introduce the construction in which the parenthesis is inserted:

إِنَّ الدَّوْلَةَ الْأُمَوِيَّةَ لَوْ قُورَ لَهَا
أَنْ تَسْتَوِيَ فِي الْحُكْمِ الزَّمَنَ الَّذِي
حَكَمَتْهُ الدَّوْلَةُ الْعَبَّاسِيَّةُ لَظَهَرَ عَلَى
يَدَيْهَا مِنْ الْحَرَكَاتِ الْعِلْمِيَّةِ وَ—
قَرِيبَ مِمَّا ظَهَرَ عَلَى يَدِ الْعَبَّاسِيِّينَ

The Umayyad dynasty, if it had been given to it to remain in power during the time which the Abbasids reigned [and instead of them], scientific movements and...would have appeared under them very much like it was under the Abbasids.

Amin duh. I, 2,14

Very often the pronoun introducing the construction will not refer to any specific part of either main or subordinate clause but will be in the masculine singular as a "pronoun of general reference" (see Vol. II, § 178):

إِنَّهُ إِذَا كَانَتْ حَيَاةُ الْآدِيبِ
رَفِيعَةً فَإِنَّ أَسْلُوبَ أَفْكَارِهِ وَأَسْلُوبَ
عِبَارَاتِهِ يَكُونُ أَيْضًا رَفِيعًا

Indeed, if the writer's life is noble, his way of thinking and of expression will also be noble. Musa adab. 10,7

أُظِنُّ أَنَّ لَوْلَا وَجُودُكَ مَعَنَا مَا
كَانَتْ إِرَادَةُ اللَّهِ وَالْمَسِيحِ شَاءَتْ
لَنَا آيَةٌ أَعْجُوبَةٌ ! !

I believe that had you not been with us, God's will and Christ's would not have granted us any miracle.

Hak. ahl. 37,15

(On the use of **وَ** introducing a parenthetical construction, see Vol. III, p. 16f.)

(On the use of a parenthetical **إِذَا** after **حَتَّى**, see Vol. III, p. 90f.)

XIX EXPANDED COMPOUNDS

§ 270 EXPANDED COMPOUNDS

Midway between syntax and purely stylistic considerations are those cases which we call expanded compounds. In such constructions, an expanded sentence or a compound is further expanded by adding to the basic construction new elements, in coordination or subordination, which, in their turn, are also expanded sentences or compounds.

Modern Arabic in general has changed from its previous Semitic complicity into allowing a much greater flexibility in the language, and freedom in using such expanded constructions can now be considered characteristic of present-day literary Arabic. The excessive use of them by some authors contributes to the creation of rather long and complicated styles.

In the following paragraphs, without even attempting to pursue any analysis of the style involved, we shall present only what we consider to be the most representative forms:

هِيَ الَّتِي رَدَّتْ مِنْ قَبْلُ أَكْثَرَ
قَوَائِمِ شَرَفٍ وَنِسْبَةٍ تَوَدُّ أَنْ تَتَزَوَّجَ
مِنْ هَذَا الشَّابِّ الَّذِي نَفَذَتْ
نَظَرَائِهِ وَنَفَذَتْ كَلِمَاتَهُ إِلَى أَعْيَانِ
قَلْبِهَا

She, who had previously rejected the nobles of the Koreish, wanted to marry this young man, whose glances and words penetrated to the depths of her heart.

Hai. sir. 122,3

مَا الْفَائِدَةُ لِيَتَلَيَّ مِنْ رَحْلَةٍ عَرَبِيَّةٍ
إِذَا كُنْتُ لَا أَسْلَمُ فِيهَا لِأَخْبَرِ عَنْهَا
وَلَوْ فِي كِتَابٍ وَاحِدٍ؟

What was the use for someone like me to undertake an Arabic pilgrimage if I would not escape to tell about it, not even in a single book?

Raih. mul. 24,16

إِذَا غَضِبَ لَمْ يَظْهَرْ عَلَيْهِ مِنْ أَثَرِ
الْغَضَبِ إِلَّا نَفْثَةٌ عَرِقَ بَيْنَ حَاجَتَيْهِ

When he was angry, it only showed in some drops of sweat on his forehead. Hai. sir. 124,12

(قَرَيْشٌ) لِكَيْتَها لَمْ تَكُنْ تَقْدِرُ عَلَى
أَكْثَرِ مِنْ ذَلِكَ حَتَّى لَا تَكُونَ حَرْبَ
أَهْلِيَّةٍ بَيْنَ مَخْتَلِفِ قَبَائِلِها إِذَا هِيَ
هَمَّتْ بِقَتْلِ وَاحِدٍ مِنْ أَهْلِ هَذِهِ
الْقَبَائِلِ

But the Koreish could not do any more than that in order to avoid a civil war with the various tribes if they tried to kill any of the people of these tribes. Hai. sir. 208,8

وَلَكِنِّي إِذَا تَرَكْتُهَا يَوْمًا شَعَرْتُ
لِتَرْكِهَا شَيْءٌ وَلَوْ قَلِيلٍ مِنْ
الْضِيقِ

But whenever I had to leave her for a day, I felt some uneasiness on doing so, even if only a little. Qal. (Zy.) 21,13

مَنْذُ هَذَا الْيَوْمِ أَصْبَحَ صَبِيحًا شَيْخًا
وَإِنْ لَمْ يَتَجَاوَزِ التَّاسِعَةَ لِأَنَّهُ
حَفِظَ الْقُرْآنَ وَمَنْ حَفِظَ الْقُرْآنَ
فَهُوَ شَيْخٌ مِمَّا تَكُنْ سِنُهُ

Since that day our friend had been a sheikh, although he was no more than nine, for he had memorized the Koran, and whoever memorizes the Koran is a sheikh regardless of his age. Hus. ayy. I,37,1

مَا هُوَ إِلَّا أَنْ عَلِمَتْ بِمَا حَدَثَ فِي
غِيَابِهَا حَتَّى كَانَ أَوَّلُ مَا خَطَرَ لَهَا
أَنْ أُرْسِلَتْ إِلَى شَعْرَاوِي بِأَشَا
تَبْلُغُهُ أَنَّ مَكْتَبَ سَعْدٍ مَفْتُوحٌ لَهُ
وَلِزِمَ لَكَ فِي غِيَابِ سَعْدٍ كَمَا كَانَ
فِي حُضُورِهِ وَتَرَجُّوهُ وَزَمَلَاهُ أَنْ
يَقْبَلُوا دَعْوَتَهَا إِلَى الْعِشَاءِ فِي
ذَلِكَ الْمَسَاءِ وَأَنْ يَعْقدُوا

The first thing that occurred to her, as soon as she learned what had happened during her absence, was to send for Sha'rawi Pasha to let him know that Sa'ad's office would remain open for him and his associates during Sa'ad's absence as it had been while he was present, and to ask him and his associates to accept her invitation for dinner that evening and that they could hold their

جَلَسَتْهُمْ الْأُولَى فِي مَكَانٍ أَنْعَقَابِهَا
الْمَالُوفِ لِكَيْ لَا يَطْرَأَ عَلَى سَنَرِ
الدَّعْوَةِ أَقْلٌ تَغْيِيرُ بَعْدَ ذَلِكَ
الْحَادِثِ الَّذِي أُرِيدَ بِهِ الْقَضَاءُ
عَلَيْهَا

first meeting in place of the usual one so that not the slightest change should befall the advancement of the cause after this event which was intended to destroy it. 'Aqq. (Zy.) 15,43

هَلِ ابْنُ سَعُودٍ مِنْ أَوْلِيكَ الْأَفْرَادِ
الْقَلِيلِ عَدَدُهُمْ فِي أَلْبِلَابِ الْعَرَبِيَّةِ
بَلْ فِي الْعَالَمِ أَجْمَعِ أَوْلِيكَ الَّذِينَ
يَبْقَوْنَ عَلَى شَيْءٍ مِنَ الْفِطْرَةِ مِمَّا
عَظُمُوا أَوْ تَعَاظَمَتْ شُؤُونُهُمْ، أَوْلِيكَ
الَّذِينَ يَسِيرُونَ إِلَى مَحَجَّتِهِمْ فِي
الصِّرَاطِ الْمُسْتَقِيمِ قِيَاغْدُونَ الْحِكْمَةَ
مِنْ لَحِ الْوُجُودِ لَا مِنْ الْكُتُبِ
يَنْبَغُونَ وَلَا يَتَفَوَّضُونَ وَيَكْرَهُونَ وَلَا
يَخَاطَبُونَ، وَيُحِبُّونَ وَلَا يَمْلِكُونَ
وَيَسُودُونَ وَلَا يَظْلُمُونَ وَيَعْدِلُونَ
وَلَا يَخَافُونَ غَيْرَ اللَّهِ؟

Is Ibn Sa'ud perhaps one of those individuals so scarce not only in the Arab world, but even in the whole world, of those who retain some of their natural dispositions regardless of how great they become or important their affairs, of those who follow the "Straight Path" on their journey and thus learn from the Book of Life, rather than from printed books, always outstanding but never expressing superiority, hating but not double-crossing, loving but not flattering, ruling but not doing evil, treating everyone justly and fearing only God? Raih. mul. 31,15

إِذَا لَوْ أَنَّ الْأَدَبَ كَانَ فِي خِدْمَةِ
الْمَجْتَمَعِ يَحَالِجُ مُشْكِلَاتِهِ وَيَدْعُو إِلَى
الْإِصْلَاحِ الْإِجْتِمَاعِيِّ، وَيَدْفَعُ عَنْ
حُرْمَةِ الضَّمِيرِ وَيَطْلُبُ الْمَسَاوَاةَ
بَيْنَ الرَّجُلِ وَالْمَرْأَةِ وَيُنَادِي
بِالْإِنْسَانِيَّةِ بَيْنَ أَهْنَاءِ الْبَشَرِ عَلَى
اِخْتِلَافِ أَدْيَانِهِمْ وَمَذَاهِبِهِمْ، وَلَوْ
أَنَّ الْأَدَبَاءَ كَانُوا عَلَى وَجْهَانِ

For if literature serves society, he will deal with its problems and will ask for social reform and will defend freedom of conscience and request equality between men and women and proclaim humanity among all humankind in spite of their differences in religions and sects, and if writers are aware of

بِمَعْنَى الْحَضَارَةِ الْعَصْرِيَّةِ الَّتِي
تَعْتَمِدُ عَلَى حَقَائِقِ الْعِلْمِ وَلَيْسَ
عَلَى التَّقَالِيدِ وَالْعَادَاتِ وَلَوْ أَنَّهُمْ
كَانُوا يَحْرِفُونَ عِبَارَةَ "الْأَدَبِ
الرَّابِطِ" أَيِ الَّذِي يَرْتَبِطُ بِالْمَجْتَمَعِ
فَيَحْسُ الْأَيْبَ أَنَّهُ سَقُولُ عَنْ
مَجْتَمَعِهِ وَأَنَّهُ إِمَامُهُ الَّذِي يَقُودُهُ
وَيُشَدُّهُ وَيُنْشُدُ صَلاَحَهُ وَخَيْرَهُ ،
أَقُولُ لَوْ أَنَّ أَدَبَاءَ بَصْرَ كَانُوا
يَرْتَبِطُونَ أَدَبَهُمْ بِالْمَجْتَمَعِ الْبَصْرِيِّ
لَمَا وَقَعْنَا فِي هَذِهِ الْكَارِثَةِ الَّتِي
نَتَخَبَّطُ فِيهَا هَذِهِ الْأَيَّامَ

the meaning of contemporary culture, which is based on scientific truths, not on traditions and customs, and if they know the expression *litterature engagée*, that is to say, that which is committed to society, so that the writer feels himself responsible for his society and that he is its leader who must direct it and guide and look after its integrity and welfare, I say if Egypt's writers had linked their literature with Egyptian society, we certainly would not have fallen into the disaster in which we struggle in our time.
Musa adab. 14,8

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